

12-17-1959

The Advocate - Dec. 17, 1959

Catholic Church

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Birth Control No Solution For Starving, Pope Says

VATICAN CITY — Addressing the Sacred College of Cardinals, Pope John XXIII warned against the use of artificial birth control as a solution to hunger problems in underdeveloped areas.

The Holy Father spoke at the first of three consistories called for the purpose of adding eight members, including two Americans, to the Church's Sacred College.

Prior to naming the new Cardinals at the secret consistory on Dec. 14, the Pontiff listed the joys and sorrows of the Church in the year since the consistory of Dec. 15, 1958. It was in this context that he touched on birth control programs, calling them a "serious cause for sorrow."

ADMITTING THAT "the problem of hunger is still serious for a great part of humanity," the Pope nevertheless emphatically re-stated the Church's position on birth control.

"To remedy the serious calamity of hunger throughout the world, he said, 'one cannot in any way resort to erroneous doctrines and to pernicious and fatal methods to limit offspring.'"

He is the second American Cardinal called to the Roman Curia. The only other was Cardinal Stritch of Chicago, who died in Rome in May, 1958, before

justice."

Offering a substitute for birth control, he declared: "There must be improvement of the distribution of earthly goods; the barriers of selfishness and self-interest must be broken; the most suitable means that will favor less developed nations must be studied; and an effort must be made to draw from the earth itself the still hidden and incalculable resources it can offer for the welfare of all peoples."

AT THE END of his talk, he proposed the eight new Cardinals for membership. Among them were Cardinal Muench, former Bishop of Fargo, N.D., who has been serving as Apostolic Nuncio to Germany, and Cardinal Meyer, Archbishop of Chicago.

Cardinal Muench has been given the titular see of Selymbria, a technical move which makes it clear that he will serve in the Roman Curia. He will relinquish that see within a month on taking possession of his titular church in Rome, the Church of San Bernardo alle Terme.

He is the second American Cardinal called to the Roman Curia. The only other was Cardinal Stritch of Chicago, who died in Rome in May, 1958, before

being able to take up duties as Pro-Prefect of the Sacred Congregation of the Propagation of the Faith.

Cardinal Meyer, the other new American Cardinal, will remain in Chicago. He has been given the Church of Santa Cecilia in Rome as his titular church.

ALL THE NEW Cardinals, with the exception of Cardinal Marella, Apostolic Nuncio to France, were to receive their red birettas at a semi-public consistory Dec. 16. By custom, Cardinal Marella will receive his biretta from French President Charles de Gaulle.

The new Cardinals will be publicly installed on Dec. 17, receiving their red hats in colorful ceremonies in St. Peter's Basilica at a public consistory.

At that consistory, two beatification causes—those of Bishop Francois de Montmorency Laval, first Canadian Bishop, and of Cardinal Giuseppe Benedetto Dusmet of Catania, Italy, who died in 1894—will be taken up by the Holy Father.

AT THE OPENING consistory, the Pope listed as particular joys for the Church in the last year the sight of so many pilgrims in Rome, the visits made by heads of state and the "ad limina" visits made by Bishops.

Expressing his gratification over the visits from President Eisenhower and other state leaders whom he did not name, the Pope said:

"To all of them, who showed themselves inspired by a sincere wish to work for the pacification and welfare of nations, we give our thanks and the wish that their efforts be crowned by the achievement of a peace which..." (Continued on Page 2)

Early Copy

Because of the Christmas holidays, the issues of The Advocate for Dec. 24 and 31 will go to press one day early. Copy for each issue must be in The Advocate office no later than 3 p.m. the preceding Monday.

Chancery Lists Investiture Dates

The Chancery Office announced this week dates for investitures of the Protonotary Apostolics and Right Reverend and Very Reverend Monsignors recently named by Pope John XXIII. The Papal honors were announced by Archbishop Boland late last month.

THE INVESTITURES of the Protonotary Apostolics will be as follows:

Rt. Rev. Msgr. Anthony DiLuca, P.A., Sunday, Dec. 20, at 12:15 p.m. in Holy Family Church, Nutley.
Rt. Rev. Msgr. Michael J. Mulligan, P.A., Monday, Dec. 21, at 8 p.m. in St. Henry's Church, Bayonne.
Rt. Rev. Msgr. Joseph M. Kelly, P.A., Tuesday, Dec. 22, at 8 p.m. in St. Peter's Church, Belleville.

THE RIGHT Reverend and Very Reverend Monsignors will be invested at 3:30 p.m. Jan. 3 in Sacred Heart Cathedral, Newark. Named domestic prelates in November were the Right Reverend Monsignors Walter P. Artoli, John J. Kiley, Michael J. Corr, Julian F. Szpilman, Metislaus Lankau, William B. Donnelly, Clement M. Weitekamp, Edward J. Begley, Paul A. Dippold, Florence C. Mahoney, Patrick J. Maloney, Bernard F. Moore, Thomas F. Curry, Joseph A. Chmely, Eugene R. Gallagher, Thomas F. Mulvaney, Leo L. Mahoney, Leo J. Martin, Aloysius S. Carney and Michael G. Kemezis.

THE PAPAL chamberlains to be invested are the Very Reverend Monsignors Henry J. Murphy, Eugene J. Reilly, David J. Price, Thomas J. Tuohy, John J. Cassels and Joseph P. Tuile.

Jewish Merchants Lose Bid For Sunday Sales Injunction

NEWARK — A Federal Court here, by a 2-1 vote, refused to grant a temporary injunction sought by Jewish Merchants against enforcement of the state's Sunday sales law, which they attack on religious grounds.

At the same time, Attorney General David Furman ruled that telephone orders for merchandise which cannot be legally sold on Sunday are also against the law if the call is taken or where the law is in force.

Furman gave the ruling at a meeting of county prosecutors in Trenton where plans for uniform enforcement of the law were mapped.

THE FEDERAL injunction was sought by Harry Morein, Newark furniture dealer, and Dave and David Fass, who operate a floor covering business in West New York. Morein was represented by lawyers retained by the American Jewish Congress.

Their suit asked for temporary relief and then a permanent injunction and a decision that the law violates the federal constitution.

They claim to be Orthodox Jews whose religion requires

them to be closed on Saturday. Since the items they deal in may not be sold on Sunday, they claim they must close their stores in observance of a Sabbath they do not recognize.

While splitting on the motion for an injunction, the court was unanimous in granting a state request for suspension of the case until the New Jersey Supreme Court has had a chance to rule on an appeal before that body.

THE APPEAL is from a Superior Court decision holding the Sunday sales law to be valid. It was filed by Two Guys From Harrison, Inc., and Channel Lumber Co., who initiated the original suit. They claim the Legislature did not have the right to delegate its authority to

legislate to the people through county-option referendums held Nov. 3.

Rickel Bros., a third highway chain, has joined the suit and in a brief filed with the Supreme Court last week argued that the Sunday sales question as it appeared on the ballot was vague and misleading. The chain cited the fact that the ballot called it a "Sunday closing law" whereas in reality the law only limits the merchandise which may be sold that day.

In other action involving Two Guys, the U.S. Supreme Court refused to grant an injunction against enforcement of Pennsylvania's Sunday closing law. A Federal Court had upheld the validity of the law earlier, and Two Guys sought the injunction while an appeal was filed.

The Advocate

Official Publication of the Archdiocese of Newark, N. J., and Diocese of Paterson, N. J.
VOL. 8, NO. 51 THURSDAY, DECEMBER 17, 1959 PRICE: TEN CENTS



SEMINARIANS CHEER IKE: Seminarians studying at the North American College in Rome had a vigorous greeting for President Eisenhower when he visited the campus after his audience with Pope John.

Bishops Accuse Bolivia Of Favoring Communism

LA PAZ, Bolivia (NC) — Bolivia's Bishops have accused this nation's ruling party of favoring communism while calling itself anti-Red.

They also criticized the government for mishandling land reform and permitting a militia headed by extreme

leftists to exist outside its control.

At the same time the Bishops urged the government to give opposition parties a chance in the 1960 elections by granting an amnesty to political exiles and prisoners.

They said they had not authorized any party to call itself Catholic and pointed out the policies a Catholic party would have to pursue.

The Bishops spoke in a letter signed in their name by Archbishop Abel Antezana y Rojas of La Paz and addressed to President Hernan Siles Zuazo. Sent to the President in October at the end of a meeting to commemorate the 350th anniversary of the founding of the La Paz Archdiocese, the letter has only now been made public.

BOLIVIA — now undergoing severe social and economic difficulties marked by inflation, high prices and continual labor conflicts—has been ruled by the National Revolutionary Movement (MNR) since 1952. The MNR nationalized the tin mines, the nation's main source of wealth. The decline in world tin prices is a major factor in the nation's current crisis.

Unsettled conditions have led to frequent outbreaks of violence. In March there were anti-U.S. riots in La Paz, the nation's largest city and the seat of the government. On Apr. 19 the rightwing Bolivian Socialist Falange staged an unsuccessful one-day rebellion in La Paz in which more than 20 were killed.

During May unidentified militiamen using machine guns fired at the offices of a Catholic-oriented daily in La Paz. A few days earlier a government platoon had entered the convent of the cloistered Conceptionist Sisters there after firing at the

been arrested," the letter noted, while "persons with notorious communist affiliations are rarely detained."

"Recently," the Bishops continued, "communist bookshops have been authorized . . . which may more properly be called agencies for communist propaganda than bookshops."

IN REGARD to land reform the Bishops said they cannot condone the manner in which the reform is being administered. They said the government is lowering agricultural production by confiscating land and redistributing it without a plan. They also denounced "the unpunished interference of unscrupulous agitators with communist sympathies who have taken properties away from their owners and intimidated them."

"Catholics have frequently

4 Schismatic Bishops Consecrated in China

HONG KONG (NC) — Four more schismatic bishops have been consecrated in communist China, it was learned here.

The illicit consecrations, all for Sees in Kiangsu Province, on the north coast, bring to 31 the number of known schismatic bishops consecrated in violation of the express prohibition against such consecrations by the Holy See.

According to the Nanking Red paper, Shin Hau Jih Pao, the consecrations were performed in Nanking cathedral Nov. 15, following the closing session of the second congress of the so-called Patriotic Association of Chinese Catholics.

Archbishop Ignacius P'i Shu-shih of Mukden was identified as the consecrator and Bishop Francis Chao Cheng-sheng of Sienhsin was co-consecrator at the ceremonies.

THE COMMUNIST press identified the four new schismatic bishops as Rev. Yu Ching-tsai for the Diocese of Haimen, Rev. Li

Wei-kwang, for the Nanking Archdiocese; Rev. Shen Chu-meng, for the Soochow Diocese, and Rev. Chien Yu-yung, for the Suchow Diocese.

The new moves were seen here as one more Red attack on the authority of Bishop Ignacius Kung of Shanghai, who has been imprisoned since September, 1955.

Bishop Kung is the legally appointed Apostolic Administrator for Nanking, whose Ordinary, Archbishop Paul Yu Pin, is in exile in the U.S.

Bishop Kung is also Apostolic Administrator of the vacant Soochow Diocese. Haimen, Suchow and Soochow are all suffragan Sees of the ecclesiastical province of Nanking.

Curb Free Press Abuse, Pope Asks

VATICAN CITY (NC) — Pope John XXIII has called for laws to curb the abuse of freedom of the press. He also told Catholics that they have a duty to shun publications that harm the religious and moral well-being of a community.

Pope John spoke to Italian Catholic jurists taking part in their national congress with the theme, "Freedom of the Press in the Juridical Order."

It was one of the most frank words and severely critical statements a Pope has ever made on the press.

Catholics, Pope John declared, "should not buy or give credit to or favor or even name the errant press."

Quoting Pope Pius XII, he continued: "The protection of (personal freedom) is the aim of every juridical order worthy of the name. One would legalize licentiousness if one allowed the press . . . to undermine the religious and moral foundation of the life of the people."

POPE JOHN THEN told the jurists that a sense of responsibility should be an incentive "to act quickly and to act well."

He said that "it is better to be explicit in this matter, without regard for human respect." When he finished his address he told the jurists that the expression of deep concern regarding press abuses had "given us some relief, like a person who has rid himself of a great burden weighing on his soul."

The Pope submitted three points for the attention of parents, educators, statesmen, legislators, publishers and industrialists: "Trusting in the good will and rectitude of each one of them."

• "First, each individual must above all keep his own conscience clear. He must be inspired by a just balance without being insensitive or lax . . ."

• "Second, this clear conscience by

itself calls for and assumes those due limitations which must restrain the rights of the press in regard to respect, order and legality . . ."

• "Finally there must be clearcut positions and a positive program."

The Pope revealed that he is an avid reader of newspapers and made it clear that he had drawn the impressions expressed in his speech from that fact.

POPE JOHN BEGAN his address by saying that the problem of freedom of the press "is one of the truly crucial points of today's social life." He added that he has given much thought to the matter for many years, but especially since his election to the Papacy.

He recalled his youth and how he had been reared in a tradition always open to a knowledge of the true and beautiful.

The Pope said he could not remember ever having been offended in his youth by "disconcerting visions, words or accounts." This he considers a tribute to the forthrightness, honesty and delicacy of the conscience of his people.

He noted, moreover, that the days of his youth were those "tempestuous and polemical times" following the Italian seizure of the Papal states when conditions for many Catholics were less favorable than today.

With this memory of his youth, he asked:

"How can the Pope remain indifferent when confronted with the spread of news, advertising and historical fiction which have nothing to do with instruction or honest information?"

"Does his heart not suffer at the thought of the poison that is administered with unconstrained detail to so many innocent people and to youth in their inexperience and the confusion of their adolescent years with accounts, exposes

and illustrations which have nothing to do with the knowledge of truth and the love of what is good and the vision of what is beautiful, but which indeed are clearly excluded from them?"

He repeated the words of Christ as a clear warning to purveyors of such a press:

"Whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea."

"Woe to the world because of scandals! For it must needs be that scandals come, but woe to the man through whom scandal does come" (18 Matt. 6, 7).

HE SAID THAT a free press must discipline itself and conform to the divine laws which are reflected in human laws in the same way that a free man must discipline himself and conform to positive precepts which forbid him doing harm to the freedom, goods and life of his neighbor.

"It is not lawful for the press, under the pretext that it must be free, to assail daily and systematically the religious and moral well-being of humanity. All financial and news considerations must be subordinated to these basic laws," he declared.

While a free press must inform the public and even sometimes form public opinion, he said that it cannot be left free to "deform public opinion."

He charged that "it is not the love of knowledge, culture and truth that guides certain pens, but the unhealthy fire of certain passions and the immoderate desire for notoriety and gain which puts aside the insistent appeals of conscience."

"CAN IT BE lawful for someone blatantly to offer details and descrip-

tions to a . . . curiosity which should be reserved to police laboratories and the courts? Is it ever lawful to allow criminal deeds to become the occasion and incentive to vice, when it would be better to throw a veil of pity over these crimes?"

"Advertising itself, especially in particular fields, following evil rules, has assumed some disconcerting and frightening aspects that cannot be justified except by a deliberate intention of arousing passions and swaying decision without concern for the wounds left on souls."

"Attentive examination of this painful situation must therefore lead responsible authorities to a logical and dutiful conclusion: That there must be certain limitations on the exercise of freedom of the press. And these limitations must be strictly determined on by law . . . so that such a delicate, important and decisive field for the future of every nation may not be left to the mercy of improvisation, or feeble self control, of which so much has been said, or worse, to the mercy of bad faith and deceit."

SPEAKING OF THE attitude of Catholics in criticizing the press, the Pope said they should not be afraid of the charge that they are scrupulous or that they exaggerate.

The Holy Father also said it is primarily up to Catholics to make every effort to create a decent press. All they should fear in this respect is the sin of omission, he declared.

It was pointed out by one observer of Vatican affairs that, without diminishing the force of the Pope's words as they apply to the press throughout the world, two important facts should be borne in mind: First, the Pope was speaking to a group of Italian jurists. Second, the press with which the Pope is most intimately familiar is the Italian press.



CHRISTMAS CUSTOM: Tommy, 5, knows that his mother, Mrs. Joseph R. Duggan of Bloomfield, hangs a wreath on their door because evergreens are always used in celebrations of the Christ Child's birthday. This week's special supplement describes other customs useful in teaching children about the real meaning of Christmas.

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\$210,400 Pledged
In New Providence

NEW PROVIDENCE—Reports received from 200 campaign workers of the Our Lady of Peace building fund drive on Dec. 14 revealed that pledges had been received for 90% of the announced goal of \$225,000.

General chairman James Farrell announced that \$210,400 had been pledged by about 500 parish families, with more than 100 still to be visited before the general campaign ends on Dec. 18. Of this total, \$106,000 had been pledged in memorial gifts of \$500 and up.

The fund drive is being held to raise at least 50% of the cost of building a new church, making a six-room addition to the school and erecting an auditorium-cafeteria. Rev. Peter J. Doherty, pastor, had requested a fair share pledge of \$300 from each family.

St. Peter's Compiles
Alumni Directory

JERSEY CITY—The first "Out-of-Town Directory" of St. Peter's College alumni has been compiled by Fred Jacques, executive secretary. It lists alphabetically all alumni living outside New Jersey, greater New York and Long Island.

Birth Control
Not Answer...

(Continued from Page 1)

If it is to be true, just and lasting, must first of all take care that the rights of God are not denied or forgotten.

Religious events which the Pope called "motives for joy," were ceremonies surrounding the return of St. Pius X's body to Venice, the beatifications and canonizations during the year and Rome's celebration of the Feast of Corpus Christi. He also referred to the observance of the 750th anniversary of the approval of the Franciscan rule and his talk to Benedictine officials after the election of their Abbot Primate.

AMONG THE reasons for sorrow, the Pope said, were "the loss of human lives" caused by so many floods, the "painful situation of so many thousands of refugees and exiles," and the persecuted Church.

Regarding refugees, the Pope alluded to the World Refugee Year now in progress and said it is the duty of all mankind to help the homeless and suffering throughout the world.

In speaking of persecutions, he particularly mentioned the plight of the Church in China and said: "We embrace with the most ardent love all those peoples among whom God's laws are violated and the most elementary rights of human liberty and conscience are trampled upon. We pray the Lord urgently that He may shorten the hour of trial so that for all these people the dawn of more serene and tranquil days may soon break."

Blind Tots Enact
Christmas Play

NEWARK—Blind children will act out the story of the Nativity of Christ at the Christmas party at the Mt. Carmel Guild Center for the Blind Dec. 20 at 4 p.m.

Christmas carols will be sung by the center's Glee Club, which will also entertain patients at St. Michael's Hospital Dec. 18. The pageant to be presented by the children was written by their religion teacher, Sister Bernadette Maria, S.C. The party will also feature a visit by Santa Claus who will distribute gifts.

Festivities will follow Rosary, sermon and Benediction at 3:30 p.m. in St. Patrick's Pro-Cathedral with Rev. Richard M. McGuinness, director of the center, officiating.

Helen M. Reilly, chairman of the Mt. Carmel Guild department for the blind, is in charge of arrangements. Sodalists from Mt. Carmel, Bayonne, under direction of Rev. Stanley M. Grabowski, will prepare and serve refreshments. The glee club is directed by Jeannette Murphy.



IRISH EYES SMILE: Msgr. Thomas J. Conroy accepts scroll naming him "Irishman of the Year" from James W. Kelly Jr., president of St. Patrick's Guard of Honor of N.J., left, as Bishop Stanton, speaker at Saturday's luncheon, looks on. Msgr. Conroy, Archdiocesan Director of Hospitals, is former AOH state chaplain, and frequent speaker before Irish-American groups. Over 600 attended luncheon in his honor at Mayfair Farms.

Gives Annual Report for
St. Mary's Hospital, Passaic

PASSAIC—Spiraling costs have produced an operating deficit of \$180,271 at St. Mary's Hospital for 1959, according to Sister Eileen Teresa, administrator.

The new Child Guidance Center, which opened in September, 1959, has a registration of 32 children. The Retarded Children's Clinic, opened in 1954, now has a registration of 1,060 children.

Both were approved by the N.J. State Department of Mental Health and Hospitals and will receive appropriations of \$38,179 as against the fiscal budget of \$78,188.

ON JAN. 17, Bishop McNulty will bless the new Child Guidance

Center; also the hospital's new emergency suite, pharmacy, doctors' lounge, public lobby and modernized main kitchen.

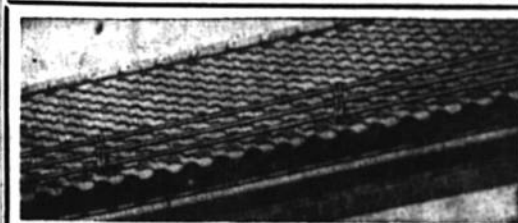
In other parts of her report the administrator reported that 8,937 patients were cared for last year, out of this total, 1,069 were free ward patients, the clinics cared for 5,857 patients, and the emergency room took care of 2,548 patients.

Two new members were appointed to the board: Dr. Joseph M. Keating, director, department of gynecology, and Joseph A. Abbott, president of the Passaic County Serra Club. He is also public relations director, Federal Telephone and Telegraph Co.

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AA Group to Hold
Closed Retreat

MORRISTOWN—Approximately 100 members of Alcoholics Anonymous will gather the weekend of Jan. 8 for a closed retreat to be held at Loyola House of Retreats here.

They are members of Matt Talbot Retreat Group No. 1 of Loyola, A.A., not all of them Catholic. The men will be attending this closed retreat to get a better understanding of the spiritual side of the 12 steps of A.A.

Group No. 1 of Loyola was founded on May 24, 1943, and will be sponsoring the 33rd Matt Talbot Retreat. From this original Matt Talbot Retreat Group, 16 groups for men and five groups for women throughout the country are servicing more than 5,000 members.

IN ADDITION to Group No. 1 at Loyola, other Matt Talbot closed weekend retreats are sponsored at Carmel Retreat, Mahwah, St. Bonaventure's Retreat, Paterson, and Queen of Peace Retreat, Newton. Seventeen other Matt Talbot Retreat groups sponsor retreats in other sections of the country.

Any interested member of Alcoholics Anonymous wishing to attend this or future Matt Talbot Retreats may get information by writing to the Matt Talbot Retreat: Movement, Inc., P.O. Box No. 46, New York 1, N. Y.

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Fr. Georges to Speak
On Blessed Martin

NEWARK—Rev. Norbert Georges, O.P., national director of the Blessed Martin Guild, will speak to St. Antoninus Chapter, Third Order of St. Dominic at 3 p.m. on Dec. 20.

Father Georges will show a film on the life of Blessed Martin de Porres. The meeting is open to the public.



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Cana Calendar

CANA

Cana Conferences examine various phases of family life.

KEY—Cana I: Husband-Wife Relationship; Cana II: Spirituality in Marriage; Cana III: Parent-Child Relationship; Cana IV: Annual review of C. I. and II.

SUNDAY, DEC. 20

Jersey City, Our Lady of Victories, Cana I, 2:30 p.m.

Cliffside, Our Lady of Victories, Cana I, 7:30 p.m.

Paterson, St. Bonaventure's, Cana I, 7 p.m.

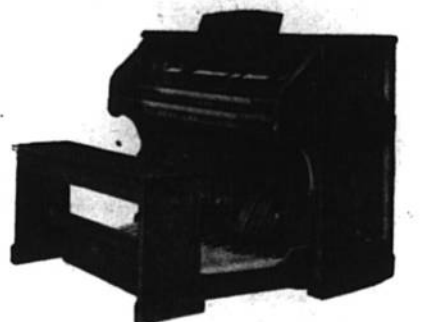
Establish Speech Therapy Unit At St. Michael's Hospital

NEWARK — Dr. Nicholas A. Antonius, medical director of St. Michael's Hospital, announced this week establishment of a speech diagnosis and therapy unit in the Rehabilitation Center of the hospital. The unit will be under supervision of Lourdes Marie Woehl.

The unit will provide rehabilitation for stutterers, patients with cleft palates, those who have lost speech or who have dis-

turbed speech, and for those in whom the voice box has been removed at operation. Lip reading and training for those with hearing losses will also be provided. Diagnostic services will include evaluation of type and extent of speech impairment, along with a screening to eliminate poor hearing as a factor in the speech disorder. Patients must be referred by physicians, clinics, or reputable agencies.

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Pray for Them

Sister Agnes Trinita

CONVENT — A Requiem Mass for the repose of the soul of Sister Agnes Trinita McMahon was offered Dec. 12 in the St. Anne's Villa chapel here. She died Dec. 9.

Daughter of the late Michael and Susan McMahon of Jersey City, she entered the Sisters of Charity of St. Elizabeth in 1898 and was professed in 1900.

Following her novitiate she was assigned to St. Mary's Hospital, Passaic; Seton Hall Convent, South Orange; Immaculate Conception Convent, Darlington; St. Joseph's Hospital, Paterson; and St. Mary's Orphanage, Newark.

Thomas J. Maloney

JERSEY CITY — With his brother the celebrant of a Solemn Requiem Mass in St. Paul of the Cross Church, Jersey City, the funeral of Fire Chief Thomas J. Maloney took place Dec. 16. He died Dec. 12.

Chief Maloney was the brother of Msgr. Patrick J. Maloney, pastor of Holy Name, East Orange. Also surviving are his wife, Mrs. Minnie Reuter Maloney, and three sons.

Mrs. Edward B. Doris

NEWARK — A Requiem Mass for Mrs. Julia Doris, 81 Kenmore Ave., was offered Dec. 10 in Sacred Heart Church, Vailsburg. She died Dec. 6.

Mrs. Doris was the mother of Sister M. Angelica, St. Joseph's Hospital, Paterson. Also surviving are three sons, four other

daughters, a sister and 13 grandchildren.

Mrs. Mary Judge

JERSEY CITY — A Requiem Mass for Mrs. Mary Judge was offered Dec. 9 in St. John's Church here. She died Dec. 6. Surviving are three sons and three daughters, including Sister Miriam, O.P., of Clifton.

Michael M. Mulquinn

JERSEY CITY — The funeral of Michael M. Mulquinn, 77 Erie St., took place Dec. 11 with a Requiem Mass in St. Mary's Church here. He died Dec. 8.

Celebrant of the Mass was Rev. Francis M. Mulquinn, assistant at Corpus Christi, Hasbrouck Heights, his son. Also surviving is his wife, Mrs. Mary Fogarty Mulquinn.

Gerald T. Burns

SPRING LAKE — Gerald T. Burns, 32 Oxford Terrace, West Orange, died Dec. 11. The Requiem Mass was offered Dec. 14 in Our Lady of the Valley Church, Orange, by his son, Rev. G. Thomas Burns of St. Cecilia's, Kearny.

Also surviving are two daughters, two brothers, a sister and two grandchildren.

Paul J. McMullen

SPRING LAKE — A Requiem Mass for Paul J. McMullen, formerly of East Orange, was offered Dec. 16 at St. Catharine's Church here. He died Dec. 13.

Surviving are his wife, Mrs. Emily Hughes McMullen; two daughters, Sister Patricia Mary of Bayley-Ellard High School, Madison, and Sister Miriam Augustine, St. Philip's School, Lafayette Hill, Pa.; two sisters and six grandchildren.

St. Michael's Lists Christmas Triduum

NEWARK — A Christmas Triduum will be held at St. Michael's Church here Dec. 20-22 at 7:30 p.m.

The triduum will be conducted by Rev. Joseph E. Mantion, C.S.S.R., noted New England Redemptorist preacher.

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Christmas reminds Christians of God's gift of love to men. He sent us His Son Who redeemed us by His Sacrifice on the Cross. Therefore, we should sacrifice for the faith, by giving the faith to the Africans, the Asians.

Through the Holy Father your moral necessity is put in contact with the physical and spiritual necessity of the pagans. When you give to the Society for the Propagation of the Faith these necessities correspond, and provide for the physical and spiritual well being of all concerned.

Remember the missions at Christmas with a sacrifice for the Society for the Propagation of the Faith.

Spring Lake Priest Runs Credit Union

Two years ago the people in and around Colon, Panama, were being victimized by loan sharks who charged 15% to 20% every two weeks. Since then Rev. Robert Vignola, C.M., of Spring Lake, has changed the picture

Society for the Propagation of the Faith

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Most Rev. Martin W. Stanton, S.T.D., Ph.D., LL.D.
31 Mulberry St., Newark 2, N. J. Phone: MARKET 2-2803
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Rev. Msgr. William F. Louis, J.C.D.
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The credit union enables members to save their money together. When a need arises, money may be borrowed and paid back at a low interest rate over a long period of time.

Loans are granted for medical, light, school fees, rent, dental bills, and so forth. Loans range from \$2 to \$200. Eighty per cent of the loans are small ones.

Taking encouragement from the success of the Colon credit union, eight other Vincentian missionaries in Panama have set

Saints of the Week

Sunday, Dec. 20 — SS. Liberatus and Basilus, Martyrs. Little is known of where or when they suffered but their relics are venerated in Rome.

Monday, Dec. 21 — St. Thomas, Apostle. A fisherman by the Sea of Galilee, it was he who would not believe that Christ had arisen because he had not seen Him. After the Ascension, he preached in Parthia and India, being martyred there.

Tuesday, Dec. 22 — St. Francis Xavier Cabrini. First U. S. citizen-saint, she was born in Italy, July 15, 1850, and founded the Missionary Sisters of the Sacred Heart in 1880. Came to U.S. in 1889, became citizen in 1909 and died in Chicago Dec. 22, 1917. Canonized July 7, 1946.

Wednesday, Dec. 23 — St. Victoria, Virgin-Martyr. Refused to sacrifice to idols or take a husband as a husband and was stabbed to death in 250.

Thursday, Dec. 24 — St. Gregory of Spoleto, Martyr. A fourth-century priest of Spoleto, he was tortured and beheaded and his remains were thrown to wild beasts.

Friday, Dec. 25 — The Nativity of Christ. The Son of God was born of the Virgin Mary at Bethlehem in Judea.

Saturday, Dec. 26 — St. Stephen, Martyr. A disciple of Our Lord, he became the first martyr, being stoned to death after the Ascension for upbraiding the chief priests for murdering Christ.

Vocation Indulgences

Members of the Apostolate for Vocations who did not take the opportunity to gain a plenary indulgence on Ember Wednesday, Dec. 16, may gain one on either Ember Friday or Ember Saturday, Dec. 18 or 19.

Also under the usual conditions a plenary indulgence can be gained on Dec. 21, the Feast of St. Thomas the Apostle.

On any day members may gain an indulgence of 100 days for each act of charity or piety performed for the intention of fostering vocations to the priesthood.

New Movies

New films and their Legion of Decency ratings published this week are:

Unobjectionable for Adults:
Cash McCall
Four Fast Guns
Young Have No Time
Unobjectionable in Part:
Rookie

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Preaches at Novenas

NEWARK — Rev. William J. Halliwell, pastor of St. Aloysius Church here, preached three nights of the novenas in preparation for the Feast of the Immaculate Conception at his own church; three nights at St. Rose of Lima, Newark, and three nights at St. Mary's, Jersey City.

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Defends Religion, Breaks Precedent

MEXICO CITY (RNS)—President Adolfo Lopez Mateos, in an extemporaneous talk during a tour of Queretaro, declared that "absolute freedom of belief" exists in Mexico and "the ample program of the revolution can encompass all men who are of good will."

The President's remarks, reported on the front pages of newspapers here, marked the first time in 32 years that the country's Chief Executive had spoken out openly on the position of religion in this country.



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Silent Night

By June Dwyer

The last plans for Yuletide parties are being fulfilled throughout North Jersey women's groups as the world prepares to wait in silence for the Holy Night.

Noel

Patients at St. Mary's Hospital, Orange, will have a day to remember Dec. 22. The Senior Auxiliary will trim trees in the ward and distribute gifts. As an added attraction the glee club of Immaculate

Conception High School, Montclair, will sing carols. Elizabeth Cooney and Elizabeth Duffly are co-chairmen of the festivities. . . Children of St. Joseph's, West Orange, will be feted Dec. 20 by the Rosarians. The CYO will present a play and Santa Claus will appear. Mrs. Allan Delaney and Mrs. Mitchell Oprensick are co-chairmen.

Rosarians of St. John's, Orange, will be in the auditorium Dec. 20 for their holiday party. A play based on the Gospel of St. Luke will be the main attraction. Catherine Williams is chairman. . . The recent Christmas partying at Assumption, Morristown, was sponsored by the Rosary. Mrs. John Hyler was chairman. . .

Here 'n There

Court Dolores, CDA, exchanged gifts at its recent meeting in St. Brigid's, North Bergen. The women voted donations to five institutions. . . The Rosary of Our Lady of Peace, New Providence, has sponsored a sale of religious

articles and books in the church vestibule on each Sunday of Advent. . .

Mrs. Michael Lanza was chairman of the recent party held by the Rosary of Annunciation, Paramus. Entertainment consisted of a tableau of Joyful Mysteries. . . The students of Holy Trinity, Hackensack, provided the entertainment at the recent Rosary Christmas party. . .

Dora Elizabeth was speaker for the recent meeting of the Catholic College Women's Club. The group will give its Christmas donations to the Little Sisters of the Poor Home for the Aged, Newark. Eight boxes of children's clothing were mailed to the Alaskan missions by St. John Nepomucene Rosarians, Guttenberg. The group held a Yule party recently. . .

Christmas foods from different countries were served to parting Rosarians of Our Lady of Lourdes, Mountain-side, by Mrs. William Babcock and her committee. The ladies will meet again Jan. 4. . . More than 350 Rosarians of St. John's, Clark, attended the recent party. A donation will be given at St. Walburga's Orphanage, Roselle.

Ridgewood Girl

In Who's Who

IMMACULATA, Pa.—Kathleen Wattering of Ridgewood, a senior at Immaculata College, has been named to Who's Who in American Colleges and Universities.

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BAYLEY-SETON: The annual luncheon of the Bayley Seton League was a happy reunion for all of the leaders of the group. Shown seated are, left to right: Msgr. John J. Dougherty, Seton Hall University president; Mrs. Charles Garneau, Msgr. James Looney, Chancellor; Mrs. Joseph Pryner, and Msgr. Thomas J. Gillhooly, moderator. Standing are: Mrs. Frank Nolan, Mrs. Richard McDonough, Mrs. Malcolm Rogers, Mrs. Seymour Everett and Mrs. James Sebold.

Cardinal Cicognani Installed As Protector of the Medical Nuns

ROME (NC) — Cardinal Cicognani took solemn possession of his title as Protector of the Medical Mission Sisters Dec. 3 and called the society's new Papal status the happy outcome of "more than 30 years of a bold experiment."

The congregation, founded by Dr. Anna Dengel in Washington in 1925 as a "pious society," was granted pontifical status by Pope John XXIII last June. It recently moved its general motherhouse from Philadelphia to Rome.

Austrian-born Dr. Dengel, who as superior general became Mother Anna Dengel, has guided the community through its early years — when canon law still barred religious from practicing medicine — through to its present pontifical recognition.

MOTHER Dengel was present to kneel before the Cardinal and offer obedience in the name of the society to its new Cardinal-protector.

As the society was generously assisted in its beginnings by Rev. Michael Mathis, C.S.C., superior of the Holy Cross Foreign Mission seminary, the Holy Cross Fathers were represented at the ceremony by Rev. Edward L. Heston, C.S.C., who gave Benediction. Father Heston is procurator general of the Holy Cross

Fathers.

DURING the ceremony, Cardinal Cicognani was enthroned in the chapel of the society's general curia. The document appointing him protector was then read. Following this, Mother Dengel knelt before him and presented the Cardinal with a copy of the society's constitution and a bell, symbolic of the protector's power to call Sisters.

In his remarks which followed this brief ceremony, the Cardinal reviewed the history of the society and compared it to the work of Christ who prepared men to receive the Gospel by first curing their sick.

The Cardinal expressed gratitude to Pope John XXIII and voiced praise for the U. S. in which the society was founded and "nourished its growth."

Seven Nuns Jailed In Czechoslovakia

VIENNA (NC) — Seven nuns whose communities had been broken up by the Reds, have been sentenced to jail terms in Czechoslovakia.

According to the Prague newspaper Svobodne Slovo, received here, the nuns were in a group of 11 women given prison terms of from one to five years for participating in "activities hostile to the state."

A ROYAL TREAT FOR 1960



SPRING BLOSSOM and GOLDEN FALL ESCORTE TOURS

The new escorted tours of Europe are now being offered by your local AAA club. Visiting England, Holland, Belgium, Luxembourg, Germany, Switzerland, Liechtenstein, Austria, Italy, Monaco and France in 63 days. AAA's SPRING BLOSSOM and GOLDEN FALL tours will leave New York on April 27 and July 21, 1960, respectively. The July departure includes ticket to the Rome Olympic Games. Transatlantic passage will be aboard the U.S. Lines famous S.S. UNITED STATES. All-inclusive rates in Cabin Class, beginning as low as \$1891, include all hotel accommodations, transportation tips, transfers and the services of an expert multilingual AAA tour conductor. Consult your local club for full information and reservations.

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St. Elizabeth's College Evaluates Progress

CONVENT — A college should know its mission, recognize its commitments to society, and be able to communicate this consciousness to those who can aid it in the attainment of its objectives, according to the 1959 annual report of the College of St. Elizabeth, just published.

"The needs of our times," according to Sister Hildegard Marie, president, "impose heavy and inescapable responsibilities upon institutions of higher education, their boards of trustees, presidents, administrative officials, faculty, alumnae, and students."

"Each college," the report states, "should have a clear consciousness of its own particular mission, of its own goals and commitments, of its own contributions to society. It should communicate this consciousness to others, especially to those who can aid it in the attainment of its objectives."

Charity of St. Elizabeth.

"The year 1958-59," the report explains, "provided special opportunity to the college to re-examine its traditions, evaluate its present status, and to plan in a practical way for future developments."

PLANS for the near future include erection of a science and academic building.

Included also in the 28-page illustrated report, are the statistics enrollment, faculty, and admissions.

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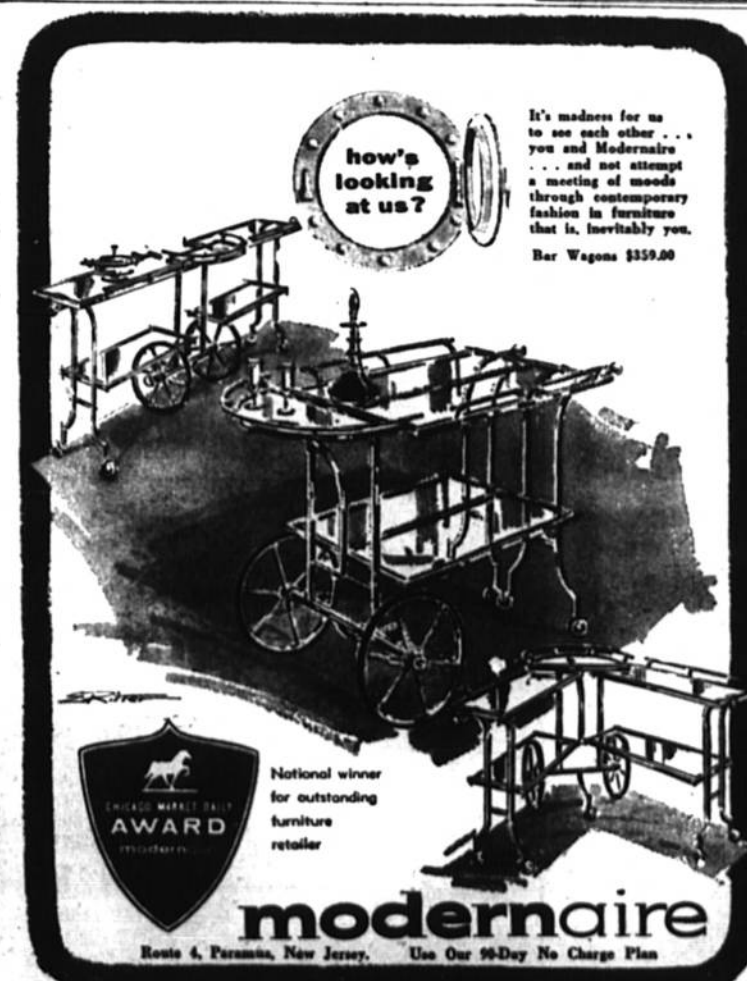
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St. Mary's, St. Benedict's Seem Headed for State Basketball Titles

ELIZABETH — Of the eight North Jersey Catholic high schools not involved in league play this winter, two appear headed for championships anyway when state tournament time arrives this March.

One of these is St. Mary's (E), the perennial contender for NJSIAA "B" honors, while the other is St. Benedict's, the defending champion in the Independent Schools "A" group. The Hilltoppers appear to have one of the strongest clubs in Al Lo-Balbo's 10-year reign there, while the Bees have a solid, if not spectacular team.

It would not be surprising if St. Mary's went all the way to the mythical North Jersey Catholic all-groups title this season. They will certainly have the opportunity, as they play in the St. Peter's Christmas tournament, with St. Benedict's, St. Peter's and Trenton Catholic also in the field.

From the remaining six teams, Immaculate Conception seems the only one which will develop into a tournament contender and it may still be a year away. Seton Hall certainly is, for graduation wiped out last year's club and left only JV graduates. Bayley-Ellard, St. Patrick's, Our Lady of the Valley and Essex Catholic all have problems which will keep them from the top.

(There follows a team-by-team rundown of the prospects, with the 1958-59 record and players' heights in parentheses):

ST. MARY'S (E) (17-4) — This team appears to have everything: plenty of height and experience, slick ball handling and the strong defense which always marks a Lo-Balbo team. The vets are Advocate all-star Jim Manhardt (6-4), Bob Halleck (5-10), Vin Kazanitis (6-3) and Phil Mishinski (6-2), with big Guy Sakawicz (6-4 1/2) the fifth man. Reserves are John Moffitt (6-0), brothers Richie (6-1) and Mike (5-11) Burke, unrelated Jerry (6-2) and Dennis (5-7) Brennan, Jerry Coyle (5-9) and John Salkowski (6-1). With no Vinnie Ernst around to spoil things, this should be a big year at the Hilltop.

ST. BENEDICT'S (18-3) — Size may be a bit of a problem here, but speed should make up for it, particularly in the prep school league. Joe Locascio (5-10), John Brogan (6-2), Frank O'Brien (6-0) and Don Miceli (5-11) saw varying amounts of action last year, with Locascio being the scoring leader. Tom Lenny (6-0) has moved into the first club, with Jeff Szem (6-2), Hank Rogers (5-10), John Mulvihill (5-10)

and Frank Delaney (6-0) in reserve.

SETON HALL (14-9) — Coach Frank Tracey will spend the year rebuilding and may have something by March. John Gausepohl (6-2), Richie Dec (6-2), Robert Robinson (5-11) and William Cummins (5-9) are all juniors, with Mike McMahon (6-2) the lone senior in the starting group. The subs are Bill Lennon (5-9), Tom Stocker (6-2) and footballer John Insabella (5-8).

IMMACULATE (9-13) — Three fine juniors brighten the picture here for another two seasons. They are Frank Desmond (5-10), Tommy Gleason (5-11) and Bob Brennan (6-3). Senior starters are Bill O'Dowd (6-1) and Gary Stanton (6-0), with soph Bruce Brodbeck (5-10) the sixth man. Ray Finnerty (6-0), Ray McCarthy (6-0), Joe Carter (5-11), Bill Hollar (6-0) and Paul Gannon (6-1) are on the bench. This club could give St. Mary's its chief competition in "B" ranks.

BAYLEY-ELLARD (14-4) — After five fine major sports seasons in a row (total record 48-12), coach Pat Russo may be in for a letdown this winter. John Kopas (6-3) is only veteran, other starters are Ed Marks (6-2), Mike Conroy (6-0), Joe Kaminsky (5-9) and Frank Majorosky (5-9). In reserve are Joe Giordano (5-11 1/2), Mike Malone (6-0) and John Lafferty (6-0).

VALLEY (14-12) — Big problems here are no home court and no height. As a result, veteran team may be slow in starting. George Boutlette (6-1), Paul Lettini (5-11), Joe Lanfrank (5-8) and John Colaciavolo (5-10) all have solid experience and soph Tony Cuccolo (6-3) may help with backboard weakness. Tom Finneran (5-10) and Gerard Hug (6-2) are the reserves.

ESSEX CATHOLIC — First varsity season with no senior class. Coach Hugh Doherty saw charges win first start, then get clobbered by Holy Family. Starters are Marty McNish (5-10), Pat McGinley (5-11), Ron DeMauro (6-0), Ray LaCarra (5-11) and Pat Lynch (6-1), with Jack McCarthy (6-1), Dave Ross (5-11) and John Kietly (5-9) on bench.

ST. PATRICK'S (9-6) — Freshman John Kupchak (5-11) has scored 60 points in first three games. He will have to keep up this pace for Steven Matches (6-1) is the only veteran. John Noonan (5-9), James Kendra (5-9) and Stan Sanick (5-9) are the other starters, while Bill Morris and Pat Hangarter are the bench, all of it.

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ADVICE FROM HONEY: John (Honey) Russell, Seton Hall basketball coach, gives a few pointers to co-captains Jack Rowley, left, and Hugh Dunnion, right. Russell is in his last year as Pirate mentor this season.

St. Aloysius-St. Mary's Game to Settle Division Lead in North Jersey Loop

RUTHERFORD — The first crucial game of the 1959-60 basketball season comes up this week as St. Aloysius visits St. Mary's (R) with leadership in Division A of the North Jersey Catholic Conference as the prize.

Both clubs took their opening assignments last week.

St. Aloysius tripping Walsh, 46-43, and St. Mary's overpowering Holy Trinity, 61-50. Since Walsh dropped St. Mary's (JC), 61-59, this left the Aloysians and Gaels tied for first place with 1-0 marks.

Since Frank Fodor, St. Aloysius' 6-5 center, is temporarily sidelined with scholastic difficulties, St. Mary's will enter the game with a great height advantage. With the added boost of playing at home, the Gaels will be favorites to draw first blood in the home and home series.

IN DIVISION B, St. Anthony's got a jump on the field with close victories over St. James, 62-54, at home and St. Michael's (N), 68-66, on the road. These were the only three clubs to see league action as of Dec. 13, but Sacred Heart and St. Cecilia's were due to debut Dec. 15 against St. James and St. Michael's respectively.

St. Luke's and Don Bosco Tech took the lead in the Passaic-Bergen Catholic Conference, the former tripping St. Joseph's (P), 61-48, while the latter belted the same club, 72-47. St. John's, one of the loop favorites, had a Dec. 15 date with Don Bosco and warmed up by trimming St. Anthony's, 59-52.

The Tri-County Catholic "A" Conference opens Dec. 22 with St. Joseph's at Pope Pius. To date, Bergen Catholic, Queen of Peace and Don Bosco are undefeated in non-league play, while St. Joseph's and St. Cecilia's have lost two apiece. Pope Pius has not played.

AMONG THE INDEPENDENTS and mixed league teams, St. Benedict's and Immaculate Conception are off to a fast start with two victories each. Both have stern tests coming up this week, the Bees at Orange on Dec. 18 and Immaculate at St. Mary's (R) on Dec. 20. Seton Hall dropped its opener to Irvington and St. Mary's (E) has its first game at Bayonne on Dec. 18.

St. Peter's, St. Michael's (UC), Holy Family, and Our Lady of the Lake all looked impressive last week as they tuned up for their league debuts. The Petreans, who face Lincoln in a Hudson County tilt on Dec. 20, annihilated St. Aloysius, 93-43, in the most startling score of the week.

St. Michael's debuted with an 82-49 rout of St. Cecilia's and Holy Family picked up wins over Essex Catholic and Marist; in workouts for the North Hudson race which opens next month. Delbarton got its first Ivy League win with a 48-22 rout of Montclair Academy and also tripped Blair, 67-50.

A 57-47 victory over St. Bernard's opened Our Lady of the Lake's schedule. The Lakers meet Morris Catholic in the opening round of the Northwest Jersey Conference Christmas Festival on Dec. 21 at the Sparta school's court. This is the first of the many holiday festivals which will occupy the schedule in the next three weeks.

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SEE THE ROBBIES AD ON PAGE 2

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Ubhaus, Carleton Place At Loughlin Track Meet

NEW YORK — North Jersey Catholic Conference runners broke a lot of finishing tapes at the Bishop Loughlin meet on Dec. 19, but only Johnny Ubhaus of St. Peter's and Dennis Carleton of Holy Trinity brought any hardware home to show for it.

Ubhaus easily won his section of the open 600-yard run in 1:16.8, but the time was only fast enough to place him third in the final. Carleton also picked up a third in the novice 880-yard run after winning his section in 2:08.4.

Not so lucky were the Seton Hall relay team which won its section of the two-mile event in 8:31.7, the St. Peter's Prep novice team which placed second in its heat of the 880-yard relay in 1:40.6 and the St. Michael's (JC) freshman team which was second in its section of the freshman relay in 1:47.1.

TOMMY ZIMMERMAN of Holy Trinity coasted to an easy win in his section of the novice one-mile run, but, again, his time of 4:53.7 left him unplaced. Gerald Krumeich of Essex Catholic got to the final of the novice 200-yard run and finished fifth.

In the open mile—the major event of the meet—Al Adams of St. Michael's placed fourth, Dave Hyland of St. Peter's (NB) was fifth and Kevin Hennessey of St. Aloysius sixth behind John Portee of Irvington Tech, who is being trained by Essex Catholic coach Ed Cryer. Portee broke the meet record at 4:24.

This week, the teams will be active at the Mt. St. Michael's relay meet in the Bronx on Dec. 19 during the afternoon and some will also enter a relay race that night at the 168th St. Armory at a meet conducted by the Metropolitan A.A.U.

CYO to Back Football Game

JERSEY CITY — The Hudson County CYO will assume sponsorship of the Hudson-Exsex Scholarship All-Star Football Game in 1960, it was revealed this week by game director James McManus.

A dinner will be held for players in the 1959 game on Dec. 29 at the Hi-Hat Club in Bayonne, at which they will be presented with jackets.

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The Cost of Christmas

Records show that more people are employed and that more people are spending more money for Christmas than ever before. That so many people are willing to spend so many millions for gifts at Christmastide is a good sign. It implies that humans are generous, that they delight in giving, that they are willing to spend not only money but a good deal of time and thought as well to choose the appropriate gift for the object of their concern. All this giving almost makes it seem like Christmas, or Easter, or Mothers' Day or any day on which Americans empty their purses. . . but it doesn't make it seem like Christmas alone. Indeed, this generosity which accompanies every national holiday is a cheap sort of thing since there is plenty of money with which to buy and plenty of things to purchase. Buying and giving has been made easy; it has been made cheap; it has been stripped of the splendor of hardship and sacrifice.

How this belies the true spirit of Christmas! How this dilutes and dissipates the essence of Christmas which was once pent in the arms of the Woman and sheltered in an outcast stable! Christ came and fashioned Christmas by His coming. The only gift He brought was Himself. There were no jeweled baubles in His outstretched hands, only graces immeasurable; there were no shining promises of sugar plums in His glances, only an infinity of love and sympathy and compassion. The mind is staggered at the worldly treasures He might have brought . . . since He was their Creator . . . the power, the prestige, the gold, the gems, the perfumes: He brought only Himself, and that Gift transcended all others.

Christmas, the first Christmas, was marked

by the gift of God to the world, a gift promised in the morning of creation and withheld to a moment when the world had been readied. This was a costly Gift, worthy of the Divine Giver. Now men give trinkets, cheap symbols of that real Gift of Christmas. The cost of Christmas is measured in ribbon and wrappings.

This need not be. Christ can be given as a gift today. The spirit and the way of Christ can be given by man to man. The original Gift of Christmas can be renewed. The gifts will be costly and hard to come by. They will be unusual and rare, but they will restore the essence of Christmas to a world that has almost forgotten it.

A word of kindness, an hour spent with someone old and alone, a moment of compassion for someone ill and forsaken: These are the gifts of Christ. Costly because they cannot be bought, they restore the Spirit of Christ to Christmas. A gift of understanding for someone unfortunate, a gift of sympathy for someone desolate, a gift of pity for someone sunk in wretchedness. These are the gifts for Christmas. These restore the Gift of the first Christmas. When Christ gave Himself to the world, He gave all these things, kindness, compassion, understanding, sympathy, pity. The cost was staggering for, while it began in a cave, it ended on a Cross.

For us too, the cost of sympathy, and kindness and compassion, of pity and understanding may well be immeasurable. The spirit of Christmas demands this, however, gifts that are not cheap and easily come by, but gifts that are so costly that only God can give them . . . gifts that can only be given by those who are close to Christ.

Caution on the Highways

It is a startling reality that each year the heaviest highway toll in New Jersey is paid between Thanksgiving Day and New Year's Day. Last year during the holiday season 95 people were killed and over 8,000 seriously injured on our streets and highways by reason of automobiles. This is an appalling figure when we realize that the holidays should be days of peace, joy and happiness. Yet they are now marred by the ever increasing death tolls on the highways and accidents on our thoroughfares. As often as we are told about the increasing amount of fatalities it doesn't seem to stop the slaughter on our highways. Our Governor has made an especial plea for safety during the holidays. He has proclaimed this period of the year as holiday safety time and calls upon us to use more than usual care in observing traffic laws.

There are two areas which need special mention in order to reduce our accident rate during this holiday time of the year. They are, first, teenage driving, and driving under the influence of intoxicating alcoholic beverages.

About teenagers, it is necessary for them to realize the seriousness of being a driver. They have an obligation before God to exercise due care and consideration when they are driving. It is admitted that by reason of their youth and their marvelous reflexes they can be and should be good drivers. However, if they lack a sense of moral responsibility to their fellowmen, then all of their abilities, no matter what they might be, are of no avail in protecting the public

against their irresponsibility.

About drinking while driving: Need we remind such a driver that he becomes a potential murderer in attempting to drive a car which can be an instrument of death and he with his reflexes impaired by his drinking becomes a killer.

Paying heed to the plea of our Governor regarding the holiday safety time is an obligation on the part of every citizen of New Jersey. It is a serious obligation. His appeal is based on the commandment of God, Thou shalt not kill. His appeal is based on good reasoning that we should consider our neighbor not only in the living room or on the street we live on, but also on the highways when we are driving a car; that we should show courtesy, consideration and thoughtfulness of our fellowman. It is horrible to think that a Christmas tree or tinsel can be the shroud of any man, and yet the holiday season seems to make many of our citizens indifferent to their responsibilities to God and their fellowmen.

This appeal of the Governor should be accepted by each one of us as something personal. Each of us should be especially careful during the holiday season so that we do not convert the happiest season of the year into a bloody, mangled and distorted season of past years.

The spirit of Christmas is the spirit of giving. Therefore give thought and consideration to your fellowman on the highways of the state during the holiday season.

'Faith in Focus'

We reluctantly announce to our readers that last week's installment of the column, "Faith in Focus," was the last in the series. We sincerely hope that it will be continued at a later date.

For eight years, beginning with the very first issue of The Advocate, Msgr. George W. Shea, professor of dogmatic theology at the Immaculate Conception Seminary, has given our readers the fruits of his brilliant theological background. He has presented the dogmas of our faith in such a practical and readable way that the column has enjoyed great popularity.

In his first installment, Msgr. Shea expressed the purpose of the column: "To convey a ripper and more precise understanding of what Catholics believe and why." And 416 weekly columns later we can attest to the fact that this purpose has been achieved.

Huxley the Huckster

Within the past few weeks an old bugaboo has made its appearance in the press. At the Darwinian centennial celebration held in Chicago, Sir Julian Huxley, grandson of Thomas Huxley, friend and early supporter of Charles Darwin, mounted the podium, and speaking like some sacrosanct high priest, made the solemn pronouncement that "in the evolutionary pattern of thought there is no longer any need or room for supernatural beings capable of effecting the course of events. The earth was not created—it evolved." This was in effect putting God and religion on the shelf of souvenirs of a bygone day. The caption on the news item in one metropolitan daily put it this way: "Huxley sees all religions fading away."

Some over-anxious souls may have been frightened when they read it for the first time. Perhaps they even envisioned a time when religion would become an unnecessary luxury, and churches would be converted into something more practical, such as museums and laboratories.

When we delve a little more deeply into Sir Julian's thinking, we discover a few flaws and oversights. With all his pomp and solemnity he is still far afield on a few important issues.

At the same convention, Rev. J. Franklin Ewing, S. J., of Fordham fired a few shots at Mr. Huxley where he was most vulnerable—in the field of pseudo-science where the experts step out of bounds: "God is the Creator of man," he said, "body and soul. Whether He used the method of evolution for the preparation of the human body, or created it from unorganized matter, is not of primary importance. In either case He is the Creator. Currently more and more theologians are showing themselves favorable to evolution."

When we reduce this apparent conflict to simple facts and language, it means that Mr. Huxley is simply peddling an old product that was weighed in the balance and found wanting. The world at large would not buy it.

A century ago, when Darwin's book, "The Origin of Species," was first published, religion was supposed to wither away and die in a decade. But today there is a religious revival all over the free world, with all denominations particularly prosperous in the United States.

A hundred years ago some of these pseudo-scientists started intoning the "Requiem" for God and religion before the patient had died. And today we have the spectacle of modern scientists of the same stripe, making plans for the embalming and burial of a corpse that is not in evidence and cannot be located.

There always has been a segment of scientists who were inclined to wander off the reservation, and delve into the mysteries of supernatural religion, that they could never fathom with their test tubes, slide rules and formulas.

Mr. Huxley continues to make the mistake of predicating a great battle between two giants, where a conflict does not even exist. If we took the stand, which has not been scientifically proven, that the entire universe evolved from a single cell, it would not be a denial of God, nor would it be the outlawing of all religion, so long as we accept the basic truth that God was the Creator of the first cell. . . the First Cause of everything that exists.

Mr. Huxley is speaking as a scientist who does not have all his facts straight. He is shouting "Fire—run for the exits," when there is no conflagration. He is trying to sell a product that is too expensive at any price.

Order of Love

Domestic society being confirmed, therefore, by this bond of love there should flourish in it that "order of love," as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commands in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church."

This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love. —Pius XI, Encyclical "On Christian Marriage," Dec. 31, 1930.

A Sign Unto Us



Theology for the Layman

'Why Study Theology? You Are Not Obligated To!'

By Frank J. Sheed

A couple of years ago I went into a Catholic bookshop. The manager said she was coming to my lecture that evening, and then asked what it was to be about.

I said, "The Blessed Trinity." She said, "Oh," and then after a distinct pause, sighed, "Ah, well." In other words, if her Bishop wanted her to listen to a lecture on the Blessed Trinity, she would listen to it.

She hoped, doubtless, that she would do even harder things if her Bishop called for them. The one thing that emerged most definitely was that she expected no joy. And in that she represented any number of millions of her fellow Catholics. As a body, we hope to go to heaven, which means spending eternity with the Blessed Trinity, and we expect the experience to be wholly blissful; but in the prospect of spending an hour with the Blessed Trinity here below, there is no anticipation of bliss.

The incident took me back 30 years. I was a boy, and I had remarked to a theologian how sad it was that a layman could not get a course in theology. He said, "But why should you study theology? You are not obligated to." In my new excitement over dogma, I was quite incapable of giving any lucid answer to his question. I mumbled something to the effect that the truth would make me free, and I wanted to be free. I shall try now to answer that question of 30 years back.

IN A WAY I am still hampered now as I was then by a feeling of the strangeness of having to make a case for anything so exciting and so joy-giving. But the joy and excitement of theological knowledge is like the joy and excitement of any other love—it cannot be explained to one who has not experienced it; it need not be explained to someone who has.

I shall keep, therefore, to the plainest of reasons. Truth is good and truth is light.

"Not on bread alone doth man live," said Christ Our Lord, quoting Deuteronomy to the Devil. Everybody knows the phrase, and most people tend to complete it according to their own fancy of what is most important to the hungry soul of man.

But it had its own completion in Deuteronomy and Our Lord reminded the Devil of that too—"but by every word that proceedeth from the mouth of God." Revealed truth, then, is food. Now it is a peculiarity of food that it nourishes only those who eat it.

We are not nourished by the food that someone else has eaten. To be nourished by it, we must eat of it ourselves.

TRUTH IS light too. Not to see it is to be in darkness; to see it wrong is to be in double darkness. The greater part of reality can only be known if God tells us: doctrine is what he tells; lacking it, we lack light.

To be stumbling along in the dark, happy in the knowledge that our guides can see, is not at all the same thing as walk-

ing in the light. It is immeasurably better than stumbling through the dark with blind guides but it is poverty all the same.

It will be said that no Catholic can go wholly unenlightened, for there is the Eucharist, or wholly in the dark because of the truths that the Church does manage to get through to the least interested of her children.

As to the Eucharist, this is most gloriously true, though even there a man will be helped by going as far into the doctrine as the Church can take him, that he may know better by what food his soul lives.

BUT AS TO the truths, I am not at all so sure. Some monstrous shapes flit about the Catholic mind: I remember an educated Catholic who was asked

how God could be in three Persons and answered, "God is omnipotent, and can be in as many persons as He likes"; and another who, having broken his fast and wishing to go to Communion, thought it would be all right provided he went to confession first; and having kept no record, I cannot tell the number of times I have heard the phrase, "The poor Holy Ghost; He is so neglected"—that is, He does not get much of our attention and must make out as best He can with the company of the Father and the Son!

Let us not labor this. A Catholic, thank God, never can be wholly unenlightened or wholly in the dark. But he may be living an undernourished life in the half-dark, and that is a pity.

Latin America Drive Heads Red Projects

By Louis F. Budenz

Unless the U.S. stops acting like the yokel who bought the Brooklyn Bridge, as we did when we welcomed Khrushchev, we are in for a series of major calamities.

We can assume, for instance, that the following will result out of more agreements for Soviet cultural exchanges and summit conferences: In Latin America lands in particular our embassies will be wrecked, our envoys manhandled, and our soldiers killed or kidnapped.

That is a prediction that I make, out of the present communist discussion of Moscow's "peaceful competition" plans, under which A. I. Mikoyan with our blessing has opened the way for Soviet invasion in trade and espionage into Latin America.

While he is at work there, the comrades in Cuba lay schemes for spreading "the new revolution," including violent anti-American demonstrations to be held throughout South America.

Fortunately, we can help halt this process by letting our Congressmen know that the American people do not favor a summit conference carried on in the "spirit of Camp David."

WE HAVE AT HAND myriads of material from Kremlin-Peking sources to testify to the staggering blow given the U.S. by the Khrushchev visit. In the New Times from Moscow, for example, we read:

"Khrushchev's U.S. visit dealt a crushing blow to anti-Soviet propaganda. For years reactionary U.S. circles piled up mountains of lies about the life of the Soviet people, the situation in the Soviet Union, its plans and ambitions. Borrowing from Goebbels . . . the 'experts' on Russia and 'world communism' methodically poisoned the minds of millions of Americans."

The linking of Goebbels with Americans who want to protect this country is a thin device to

further the idea that the U. S. is playing the role of Hitlerite Germany.

IT IS SIGNIFICANT that the New Times goes on immediately to depict the repercussions from the Khrushchev visit in Latin America. This is summed up in an article quoted from the Mexican magazine Siempre of Oct. 10, in which Lombardo Toledano writes:

"Besides all else, Khrushchev's U.S. visit made it possible to show the North American public the true nature of communism. In that country, where only a few years ago the word 'communism' was taboo and it was enough for a man to be suspected of sympathizing with the socialist doctrine for him to be flung into prison, the presence of the leader of the Soviet government and his sincere and lucid utterances evoked the respect of the majority and the sympathy of the workers for him personally and for the Soviet Union."

It is upon the basis of this pro-communist wave that Lombardo Toledano, working hand in hand with Soviet agents in Havana, induced the Cuban unions to break their affiliation with the anti-communist International Confederation of Free-Trade Unions.

Toledano and his Soviet allies got the Cuban group allegedly to join a local Latin American "revolutionary federation." This act prepares the way for final entry into the communist-controlled World Federation of Trade Unions.

THOSE WHO OPPOSE this process in the U. S. will shortly be accused of being "fascists" and "witch hunters," just as the same hysteria was successfully initiated in the "battle against McCarthyism." For instance, Political Affairs terms all those who criticized the Khrushchev visit and who are skeptical about a summit conference "the reactionary scum of our society . . . remnants of the McCarthyites and professional anti-Sovietes."

It remains up to us to rescue our country from the appeasement which is bringing Soviet rule closer to the shores of our country.

THE QUESTION BOX

Most Rev. Walter W. Curtis, 76 Broad St., Bloomfield, N.J., is editor of The Question Box. Questions may be submitted to him for answer in this column.

Q. Newspaper headlines make it appear that Princess Soraya will become a Catholic in order to marry Prince Orsini. Is this true?

A. I have no more knowledge of the intentions of these two parties than any one else. However, there is considerable misunderstanding of the Church law in the case. An explanation of these laws will help our understanding.

What prevents the Princess from marrying the Italian Prince Raimondo Orsini without becoming a Catholic? Does her former marriage; or does the fact that she is not a Catholic and in fact is not even baptized?

Not the marriage. Because the Shah of Iran was married before he attempted the marriage with Princess Soraya, their union was not really a marriage at all. He was bound by his former marriage and thus was not free to marry Soraya. This is as true of the Shah of Iran as it is of your next-door neighbor.

In the eyes of the Church Soraya is not a married woman but an unmarried woman. Hence her former union does not prevent her entering into a marriage with Prince Orsini.

But does the fact of her non-baptism affect the matter? It does; just as it would in the case of any girl down the block from yourself.

Catholics are forbidden to marry those who are not baptized. In fact, such an attempted union would not be a valid marriage unless the Church first gave a dispensation from her law forbidding this kind of marriage. Such a dispensation can be obtained for an adequate cause.

Thus it is not really necessary that the Princess become a Catholic in order to marry Prince Orsini in the Church. He does need a dispensation from the prohibition or impediment to any marriage of a Catholic with a non-baptized person. With this dispensation they could marry and she would still not be a Catholic.

Of course, if she does become a Catholic they will both be Catholics, and no dispensation would be needed.

From this explanation you can understand two things that have been misstated in the press.

Forty Hours

Dec. 26, 1959
4th Sunday of Advent
St. Mary's Hospital, 4th St. & Willow Ave., Hoboken.

Dec. 27, 1959
Feast of St. John, Evangelist
St. Mary's Hospital, 4th St. & Willow Ave., Hoboken.

Dec. 28, 1959
Feast of St. John, Evangelist
St. Mary's Hospital, 4th St. & Willow Ave., Hoboken.

Dec. 29, 1959
Feast of St. John, Evangelist
St. Mary's Hospital, 4th St. & Willow Ave., Hoboken.

Dec. 30, 1959
Feast of St. John, Evangelist
St. Mary's Hospital, 4th St. & Willow Ave., Hoboken.

Dec. 31, 1959
Feast of St. John, Evangelist
St. Mary's Hospital, 4th St. & Willow Ave., Hoboken.

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It has been stated that if the Princess becomes a Catholic the Church will consider her marriage to the Shah as no longer binding. This is not true. The Church at the present time, while Princess Soraya is not a Catholic, would consider her as unmarried since the Shah was still alive. Therefore, there is not to be applied here the law of the Pauline Privilege. That privilege starts from a true marriage. The Shah and the Princess in Catholic law would not be considered married to start with.

Therefore it is not necessary that the Princess become a Catholic to marry again. She could marry tomorrow; she could marry anyone, Catholic, Protestant or pagan, and the Church would consider that marriage a true one. Thus to marry Prince Orsini she needs either the dispensation granted him to marry one who is not baptized; or she may remove the obstacle by becoming a Catholic.

We hope she chooses to become a Catholic for this is the true religion. Besides, happiness is best found between married partners who share the same true faith.

We can assure our friends who are not Catholics that the Princess does not have to become a Catholic to marry; and in fact that no priest would accept her into the Catholic Faith until she has been instructed in the truths of that Faith and under the gift of Faith has accepted these as the true teachings of Christ, and the Catholic Church as the one true Church.

In this she is not different from any girl that you may know who is not baptized and wishes to marry a Catholic boy. The Princess gets publicity because newspapers have a false set of values; but the law of the Church is no different for her than for any other girl in the world like her.

In Your Prayers

remember these, your deceased priests:

Archdiocese of Newark
Rev. Walter Roliobek, O.F.M., Dec. 19, 1957

Rev. Camillus Mondorf, Dec. 21, 1914

Rev. Charles A. McCarthy, Dec. 21, 1920

Rev. William A. Brothers, Dec. 22, 1913

Rev. Peter Kramer, O.Carm., Dec. 23, 1951

Rt. Rev. Msgr. Frederic C. O'Neill, Dec. 24, 1951

Rev. Matthias J. Boylan, Dec. 24, 1956

Diocese of Paterson
Rev. George J. Crone, Dec. 19, 1957

Rev. Francis X. Daisey, Dec. 21, 1943

Rev. Francis X. Daisey, Dec. 21, 1943

Rev. Francis X. Daisey, Dec. 21, 1943

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The Wise Men: Who, When, Where, Why?

December 17, 1959 THE ADVOCATE 11



By Ed Grant
ND THEREUPON certain Wise Men came out of the east to Jerusalem, who asked, 'Where is he that has been born, the King of the Jews? We have seen His star out in the east, and we have come to worship Him' (Matt. 2, 1-12, Knox translation).

Among the human and divine mysteries which surround Christmas, few have produced more varying and picturesque legends through the centuries than that of the Wise Men.

What were they, who were they, from where did they come, how did they make their journey, when did they arrive and, most important of all, why did they come?

It is a mystery which has occupied Fathers and Doctors of the Church, and Scriptural experts for more than 2,000 years. No one pretends to know all the answers to a story told in a dozen brief verses in the second chapter of Matthew's Gospel. Distinguished scholars disagree on the time of the visit and no one is sure of the number or names of the visitors.

Taking the above questions in turn, and using the Catholic Encyclopedia, the Gospel Story of the late Magr. Ronald Knox and Rev. Ronald Cox and Rev. Francis X. Weiser's Christmas Book, as references, we shall attempt to somewhat clarify the mystery.

• What were the Wise Men?—The Magi (or Wise Men) were probably a priestly caste

• Who were the Wise Men?—Though tradition commonly lists three Wise Men and names them as Gaspar (Kasper), Melchior and Balthasar, actually there is no evidence as to what their number was. Early Oriental Christians had the tradition of 12 Magi, early Christian art showed various numbers (two, three, four or eight).

There are two major reasons why tradition eventually settled on the number three. First, that was the number of gifts presented to the Child and named by Matthew: gold, frankincense and myrrh. Second, there was an early legend that they represented the three great races descended from the sons of Noah: Sem, Cham (Ham) and Japhet.

The names of the Wise Men appeared in an early Martyrology, with St. Gaspar's feast on Jan. 1, St. Melchior on Jan. 6 and St. Balthasar on Jan. 11. An Arian legend of the sixth century is responsible for the story that they were, in later life, baptized by St. Thomas, later became Bishops and were reunited toward the end of their life.

• From where did they come?—Beyond the Scriptural indication that they came from "the east" nothing is certain. However, it is known that only Media, Persia, Assyria and Babylonia had magian priest-hoods at the time of Christ's birth, so it seems they came from part of what was then the Parthian empire, unconquered by Rome.

• How did they make their journey?—Since a good part of their route lay over deserts, the journey was no doubt made by camel. They crossed the Syrian desert to Damascus and took what later became the great Mecca pilgrims' route, staying to the east of the Sea of Galilee until they crossed the ford near Jericho.

• When did they arrive?—The liturgical celebration of

the visit is Epiphany (Jan. 6), but it seems certain that their arrival was more than a mere 12 days after the birth of the Child. More than likely, it was after the presentation and, according to Matthew, just before the flight into Egypt.

Probably, the visit took place between three and 12 months after Christ's birth. The journey itself could have taken three to 12 months by camel and there is no way of knowing whether the star appeared before, at the exact time of, or just after Christmas.

Certainly it was less than two years after the birth, as the slaying of the Holy Innocents would prove. Only one early monument represents the Child as still in the crib while the Magi adore—in all others, He rests on Mary's knee. The time spacing of the liturgical dates proves nothing: In the fourth century, the Oriental church celebrated Christmas, Epiphany and baptism all together on Jan. 6.

• Why did they come?—This question must have two answers: the human reason and the Divine reason. As to the former, the Magi were, as mentioned above, astrologers. Their own philosophy, though croneous, led them to the journey. It postulated a heavenly complement to man's earthly self to make complete the human personality.

They were also familiar with the Messianic prophecies from the Jewish population still remaining in Babylon since the days of the Captivity. At the time of Christ's birth, there was general unrest in the Roman Empire and expectation of a golden age and great deliverer.

All of this, coupled with the sudden appearance of the star, led to the journey. (Nor must the possibility of a Divine revelation that the star meant the birth of a King who was very God be ruled out.) That the star itself was

miraculous is almost certain, despite modern attempts to explain it away as a conjunction of two planets. Its unusual behavior—moving constantly in the sky, disappearing and then reappearing—cannot easily be explained.

As to the Divine reason for the visit, this can, of course, not be fully known to anyone in this life. But it is reasonable to say that, just as the shepherds at the crib were the authentic representatives of Israel, so were the Wise Men the representatives of all those legions beyond the Hebrew nation itself to which He came.

Just what did happen to the Wise Men after they obeyed the warning of the angel to return home by another route and avoid Herod is not known. The legend of St. Thomas may or may not be true. It is also said that their burial place was at Sewa, and it is claimed that relics of them now lie in the cathedral of Cologne—relics discovered by St. Helena and brought by her to Constantinople, transferred to Milan in the fifth century and to Cologne in 1163.

One last point. The gifts which the Magi brought to the Child were in keeping with Oriental custom. St. Bede (735) recorded an early legend which had Melchior give gold as to his king, Gaspar incense as homage due divinity and Balthasar myrrh prefiguring the death of the Son of Man.

Whatever their significance, these were the first Christmas gifts.

Bonus

This page is an extra Christmas bonus for you, reader. A whole section on Christmas customs for your home follows.

Because of the Christmas Supplement some regular features of The Advocate have been held out this week.

HOLIDAY Greetings

In the spirit of the wise men, come let us adore Him... lifting our hearts with the joyous promise of His message.

Central Cadillac Inc.
 360 Central Ave., Newark

MADE AT HOME: The creche is the most popular way of retelling the story of the Nativity. Above Mrs. George Belzel of Maplewood arranges ceramic figures she made herself in a stable constructed by her husband.



CHRISTMAS STORY: Many families have a tradition of reading the story of the Divine Birth on Christmas Eve as Mrs. Harry Callaghan of Orange, center, is doing here for her children, Betsy, 6, Kathy, 10, Dorothy, 3, Patricia, 15 months, Anne, 2, Mary Ellen, 11, Danny, 4, and Eileen, 7.

Merry Christmas
 from
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 It's chockful of fine fruits and nuts and is delicately flavored to give that delightful taste which makes you smack your lips. Keep some of our Holiday Fruit Cake on hand to serve to unexpected guests... for Sunday evening supper... Buy it in special holiday packages for use as gifts.

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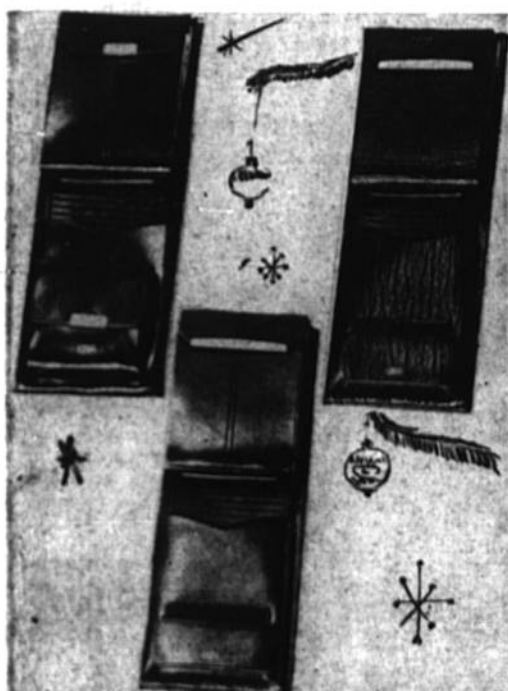


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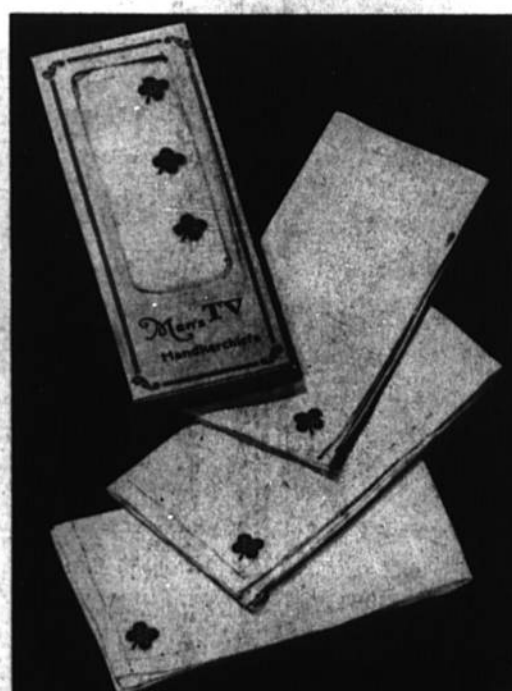


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Supplement to The Advocate Dec. 17, 1959

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She
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+ full
of grace
the Child
was
the Son
of God





SHRINE: A statue of the Infant Jesus, a candle into whose base are carved colorful figures of the Holy Family, and a snow poinsettia to recall the Star of Bethlehem, are given a place of honor in a home, and little Maggie Karas, 2, of East Orange, learns something about Christmas

A Little Church

THE HOME has long been called "a little church."

It is said that the entire Church year can be acted out right in the home. But how? And what does "a little church" really mean?

This 1959 Christmas Supplement to The Advocate is an attempt to show how Christmas can come alive in the home, how points of the liturgy can be dramatized for the education of children and the inspiration of adults.

All the customs described in this Christmas Supplement are enacted in Catholic homes of North Jersey. There are many, many more families here who use these and other customs to create a kind of home liturgy for Christmas.

Many of the customs are ancient ones, some revived intact and others adapted to modern use and to the individual family. Other customs are new, some of them original with the particular family. Some are based directly on the liturgy, incorporating readings from the Mass and prompted by the Church calendar. Others are simple childlike expressions of faith in the momentous mystery of the Incarnation.

In many cases it has been the children who have created the customs. When children tingle with an awareness of the meaning of Christmas it is natural for them to want to act out the Bethlehem story, to sing "Happy Birthday" to the Christ Child, to move the figures of Mary and Joseph closer to the creche as Advent wanes.

Once upon a time every Christian home was busy with Christian ritual. Home customs kept pace with the liturgical year; certain foods on the table on certain feast days prompted discussion of the virtues of saints; even games hinged on the seasonal cycle of the Church to bring playtime also into its proper focus in the Christian life.

Hardly by coincidence, that time was not afflicted with the scourge of pagan materialism, as is our time.

So, it is the fear of what modern materialism can do to them that is sending families back to the old way — the way which wrapped a gentle mantle of Christian atmosphere around the total life of every member of the family and kept him warm and secure in the life and love of God.

This Christmas Supplement invites you to visit some of the families who have caught the spirit and are trying to build their own "little church."

Perhaps you are building too . . . and will discover in these pages some materials you can use. That was the hope of The Advocate staff as we planned this Supplement—our Christmas gift to you.

Cover Design Is Exclusive

The cover of The Advocate's 1959 Christmas Supplement is an original piece of art done especially for The Advocate by Virginia Broderick, noted Catholic artist of Wisconsin.

The portrayal of the Holy Family is designed to keynote the theme of the 1959 Christmas Supplement, presenting as it does ideas for bringing the holiness of Christmas vividly into the homes of North Jersey families.

The text is composed of Gospel descriptions of St. Joseph, the Blessed Virgin Mary, and the Child Jesus.

The figures of 20th-century people silhouetted in the lower left section of the layout suggest the liturgical participation in the mystery of the Incarnation which is possible to us.

Mrs. Broderick is also the artist of the lettering on Page 1 of this issue, which is also an exclusive to The Advocate.

This Christmas issue marks the second time The Advocate has used color plates. The first was the 1958 Christmas issue, which also featured original art by Mrs. Broderick.

Families Are Urged To Live the Liturgy

A workshop on "Liturgy and Family Life" at the 19th North American Liturgical Week held in Cincinnati Aug. 18-21, 1958, reached these conclusions:

"1. Quasi-liturgical practices in the home are external acts which make spiritual ideas real and vivid. The external is easily seen and enjoyed but must often be referred back to the spiritual idea which is its cause.

"Because of the involvement of the whole person, these practices can be an excellent means of education.

"2. Liturgical practices of the Church year in the family add a fullness to Christian life and make the soul ready for the particular grace of the season.

"3. Participation in the family devotions is worship in a private limited sense but as such can be a source of grace. The home practice reflects the feast in the Church and becomes an occasion for prayer and praise of God.

"4. For more adult families, prayers centered in the official liturgy of the Church were recommended. This would then develop understanding and appreciation for the Psalms and Scripture readings that are used in the official worship.

"It was concluded unanimously that we all need a practical living out of the liturgy both in the home and the religious community so that we may come to celebrate the official liturgy more fully."

The report of the workshop, printed in "The Church Year" published by The Liturgical Conference, Inc., Elsbury, Mo., also stated:

"It will do little good to preach liturgy unless it be carried out first and last by the family. The private devotions and practices of the family prepare and educate for deeper participation in the official liturgy of the Church.

"Before the very small child can be plunged into the 'public mission' of Christ he needs practice and exercise in preparation," the Liturgical Conference adds.

"After the family has experienced the action of the liturgy, it is again in the family that the 'live out' their sacrifice."



THE ARCHBISHOP'S CRECHE: Archbishop Boland prays before the traditional Nativity scene in the chapel of his home during the Christmas season.

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THE BISHOP'S CHAPEL: Bishop McNulty contemplates the shrine in his private chapel which tells the Nativity story with the statue of Mary and the figure of the Infant Christ swathed in satin and surrounded by snow globes, a tall candle and fresh evergreen trees.

A BLESSING FROM DAD: Bob Vogel gives the traditional father's blessing to his oldest son, Bobby, on the Feast of the Holy Innocents. Waiting their turn for the blessing are Mark and David in front row, Gina Christine and Mary Elizabeth, from left, behind them. The blessing affirms dad's headship of the home.



LIGHT AND LIFE FROM CHRIST: Gina Vogel, center, helps David light his own candle from the large red Christ candle, symbolizing the "Light of the World." The other children, from left, are: Gina, Mary Elizabeth, Bobby, Christine and Mark.

Christmas Lasts 12 Days

By Joe Thomas

THE SON of God became man and gave the Church one of its greatest and most beautiful mysteries, the mystery of the Incarnation, divinity clothed in flesh.

Theologians have plumbed the depths of the mystery — to the extent that a human mind can comprehend any supernatural mystery — for centuries. But children are not theologians and so modern parents face this dilemma:

How best to present the mystery so that it can be grasped by children while the world about them seeks to obliterate the very essence of Christmas — the Nativity, the birth of Jesus.

THE ROBERT J. VOGELS are among the parents who are finding the answer in the symbolism and liturgy of Christmas adapted to Christmas customs. Step by step they are building their own ritual, based upon the liturgy of the Church, the newest phase of which will be a set of customs for the 12 Days of Christmas to begin this year.

Gina Vogel sat easily in the spacious living room of their Glen Ridge home, explaining what she and her husband — and their six children — have done in the past, what they hope to try this year.

As she told of the Advent wreath, the manger that lies empty until Christmas Eve, the family ceremony at which Dad blesses the Christmas tree, the impression filtered through that Christmas is nevertheless a happy, carefree time at 163 Ridgewood Ave. — not a period of formalistic pious ritual mandated by stuffy parents.

"THESE CEREMONIES HAVE to be informal, natural rather than forced, or we discard them," she explained.

And the informality has proved contagious. For many years the children — Mary Elizabeth, 11; Christine, 9; Bobby, 8; Gina, 6; Mark, 4; David, 2-1/2 — have "staged," without prompting, their own Nativity play for an invited audience of two — Mom and Dad.

Mary Elizabeth and Christine are the "producers," Mary Elizabeth having organized the first production when in kindergarten. Assigned to play the Blessed Mother in a class play at Sacred Heart School, Bloomfield, she was so fired with theatrics that nothing would do but she organize her own troupe among the smaller Vogels.

Each year since then all the children have been given a role to play, usually the same part they are to take at school. Their dialogue is somehow worked in to make a whole that, while amateurish, Mom and Dad can't wait to see unveiled.

There are other customs — night prayers before the manger followed by a caroling session with Mary Elizabeth providing the piano accompaniment; erection of the tree — its blessing and lighting being withheld until Christmas Eve, the symbolism of the latter ceremony explained by the fact that Christ is the "Light of the World."

THIS YEAR SOME new customs will be tried as the Vogels attempt to make their Christmas celebration coincide even more with the story of the Nativity as mapped out in the liturgy of the Church.

"The real Christmas feast," Gina outlines, "is only beginning on Christmas. It continues right up to Epiphany and in the past we've been missing much of the symbolism."

This year she and her husband hope to rectify that.

TO START WITH, the Vogels won't place the Three Wise Men in the manger on Christmas Eve, but will spot them elsewhere in the house. With the children doing the navigation the Vogels will see that the journey carries the Three Kings through the 12 days before arrival at the crib with their gifts.

The Vogels also hope to introduce something from the Proper of each day's Mass, probably the prayer preceding the Epistle, into their daily Christmas celebration. Right now the plan is to have Mr. Vogel read the selected part following grace after meals. Then the youngsters can ask any questions the prayer prompts in their minds.

"We hope by this to encourage the children to think about the prayer and to express themselves," says Gina. She thinks the Feast of St. Stephen and St. John will provide particularly good opportunities in this regard.

THE MOST AMBITIOUS of the daily customs will center on the Feast of the Holy Innocents, Dec. 28. This was chosen because the Holy Innocents are the patrons of children and the Vogels felt this would make the most lasting impression on their own children.

After supper that night, the Gospel for the feast will be read and the story of King Herod's cruelty in ordering the death of all children under two will be told.

A large red Christ candle, which will first be lit on Christmas Day, again symbolizing Christ, the "Light of the World," will be used as a centerpiece. Six white candles will be arranged around it and after Grace and the reading of the Gospel each child will take a candle, lighting it from the Christ candle.

AT THE SAME TIME, their father will explain the symbolism of the ceremony. "We want to get across to them the

idea that as each of them received their life from Christ, they should live for Him and possibly even die for Him as the Holy Innocents did," Gina explains.

Later, after evening prayers are said around the manger, again with the Christ candle lit, Bob Vogel will give each of the children his blessing. Gina sees this practice strengthening her husband's authority in the family and expresses the hope that it will lead the children "to ask for their father's blessing each evening."

Again she stresses that the custom "can't be forced, it must be natural to be effective."

For the Vogels, former chairmen of the Archdiocesan Cana Committee, all these customs have a two-fold purpose. One is to give honor and glory to God. The other, explains Gina, "is to teach us all a little bit more about the Incarnation."

The Christmas Story

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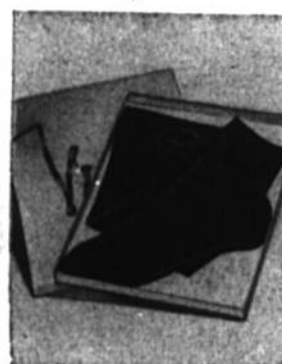
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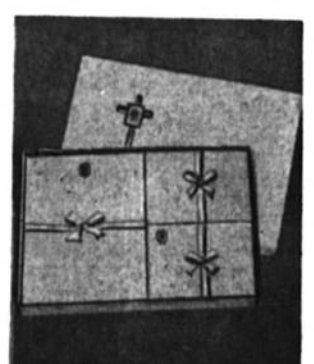
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NIGHT PRAYERS: Mary and Joseph reach the desk on their journey and the Bradshaws say evening prayers there. From left, John, Tom Sr., Tom Jr., Mary Ann and Joan with Julie Mary.

Children Like to Make the Journey To Bethlehem With Mary, Joseph



By June Dwyer
IT TAKES four weeks to walk around the Bradshaw house in Jersey City this time of the year. Not that the rooms are so large; it is just that the journey has been planned to last through the weeks of Advent and end on Christmas Eve at the stable on the living room table.

It has all been a wonderful adventure. The first night of Advent, the Bradshaw children took the statue of

St. Anne down from the little shrine they have erected on the dining room chest. (The shrine is changed each month during the year, and the family gathers here to say night prayers.) The little Nativity figures of Mary, Joseph and the donkey carrying his load of twigs were placed in the shrine.

After the Advent wreath candles had been lit and the prayers had been said, the children picked up the statues and moved them to the end of the chest. It was the start of the journey to Bethlehem that would take the figurines from table to bookcase to stool until, on Christmas Eve, they and the family would be at the crib.

"WE ARE TRYING to show the children that Christmas isn't something that just happened," said Joan Bradshaw, better known as Mom. "This is like a play. The children seem to understand better when they can act it out."

There isn't any problem yet as to which of the children will move which statue. Little John Christopher, 3, was completely captivated by the little donkey which he holds close to him each night as he moves it toward the stable.

Mary Ann, 5, naturally has the honor of holding Mary, and Thomas Michael, who is the big brother at 4, proudly carries Joseph. Eight-month-old Julie Mary just sits on her father's knee and watches.

On Christmas Eve, after Tom, as head of the house, has prepared the stable, Joan will have the honor of placing the Christ Child in the manger—for she is the Mary of the home.

The custom was brought to the attention of the family in an article in a Cana newsletter. "Other families move the figurines down staircases," Tom Sr. explains, "but since we live on one floor we thought we'd try it this way."

"We had to remember too," he continued, "that with small children crawling around, any objects on the floor would be a big temptation."

"Yes," laughed Joan, "we wanted to make sure that Mary and Joseph arrived at the stable in one piece."

ANOTHER CUSTOM that came into use in the Bradshaw family this year is the placing of straw in the manger. Each night following prayers each child may place as many pieces of straw in the Babe's bed as he has made sacrifices or done good works during the day.

"We're not so sure yet how

don't want this to turn into a competition. But we're trying. It is a way to show the children that they can really do things for the Baby Jesus."

The spirit of sharing with others is also carried out by the elder Bradshaws during the year. Tom is a teacher at Snyder High School and finds time to teach too in the parish Confraternity of Christian Doctrine program.

Christmas customs abound in the Bradshaw home. The Advent wreath has been lit and the Advent prayer faithfully said each night by the

family. The story of the star and the stable and the shepherds has already been told and retold. The traditions will grow and grow as the children are able to accept them and as the Bradshaws feel they can adapt them into their own family.

Christmas at the Bradshaws lasts a long time; not only as long as the needles on the Christmas tree, but longer in the little minds that are so full of the journey to Bethlehem that they took with Mary, Joseph, the little donkey and their own family.



JOURNEY: Each night Mary and Joseph move closer to the stable. Above, Mary Ann Bradshaw with figurine of Mary, Tom with Joseph, and John Christopher with their donkey.

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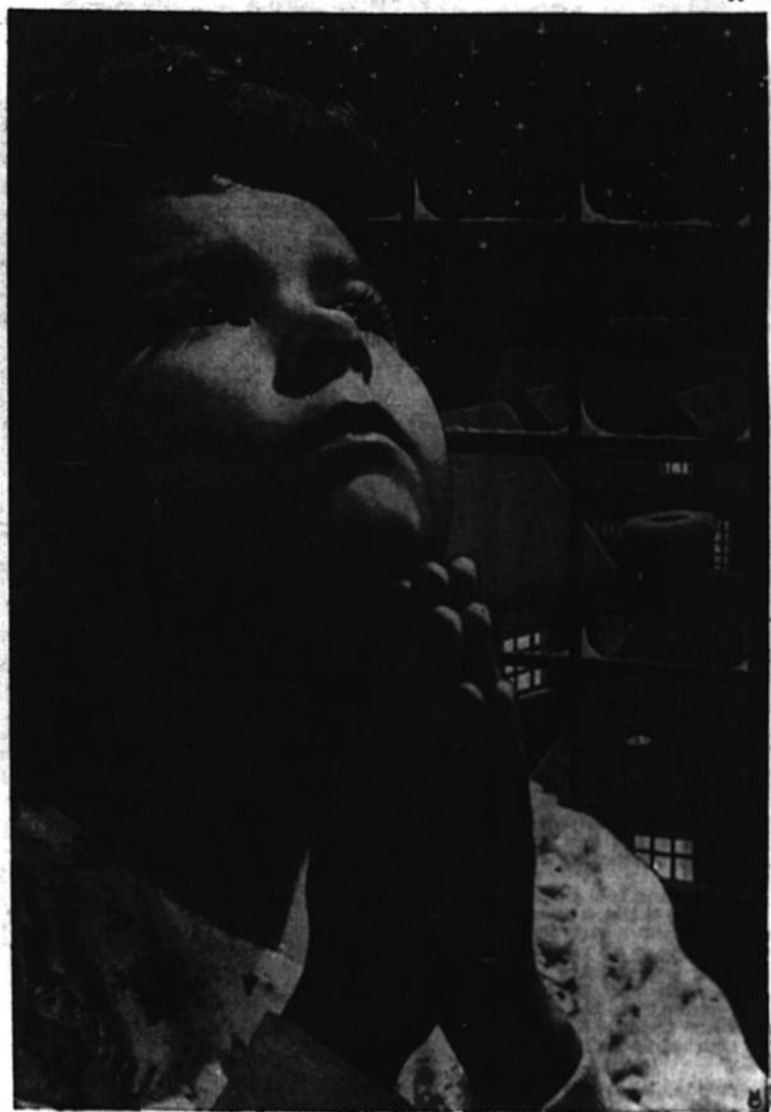
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Clifton Children Find the Christ Child in Their Midst



By Anne Mae Buckley
NINE-year-old named Carol lights a white candle and begins to walk slowly through the rooms of a split-level home, her face aglow above the dancing flame.

Behind her is her brother, Billy, 8, erect and serious, bearing a small plaster figure of St. Joseph.

Next Raymond, 12, gently cradling the statue of the Virgin Mary in hands more used to tying scout knots and fielding baseballs.

Then Donna, 6, carrying another candle and smiling at the figure of the Infant Jesus in the hands of Claire, 2-1/2, who has been given the honor of carrying it this Christmas because it is her first year as a member of the procession.

Last is Anita Cesaletti, their mother, who is carrying the crib in which the Infant will repose, and whose eyes, as they watch the other members of the procession, are just a little bit moist.

"Silent Night" gets still another rendition by clear young voices. And the Christ Child is once more placed in His manger—this time on the mantel in the living room of the Raymond Cesalettis of Clifton.

This is the Christmas Eve tradition at their house. Each year the order of procession changes to give each child a chance to carry a different figurine—and to admit newcomers. Next year little Jean, nine months old, is scheduled to join the group.

WITH THE HOLY Family safely installed in the waiting stable which has graced the mantel since the First Sunday of Advent, the children, one by one, present to the Christ Child the token of their Advent preparations—their paper candles studded with gummed gold stars, one for each kind deed done for someone in the family to honor Him. This is an adaptation of an old German custom called Christkindel (Christ Child).

The stars may represent the making of brother's bed, dishes washed when it was sister's turn, breakfast prepared for Dad. But at the moment of presentation at the stable, each star is a precious gift for the God-Man fashioned lovingly by a devoted subject.

NEXT MORNING, when Christmas dawns, the Cesaletti clan is off to Mass at St. Philip's, and Christmas Communion (those who are old enough) and then home again for the Birthday Breakfast for the Child Jesus. Another large candle burns at the breakfast table, sweet buns give a festive touch, and "Happy Birthday, Dear Jesus," is sung as it would be at the birthday of anyone else who lives there.

Then, and only then, do the children approach the Christmas tree in



OFFERING: Claire Cesaletti brings to the Christ Child her candle studded with a star for every time she was an extra good girl while preparing for His Birthday all during the season of Advent.

search of their Christmas gifts. Everyone knows the gifts are just a postscript to the really important rituals of Christmas.

"WHEN WE BEGAN our Christmas customs six years ago," Anita Cesaletti recalls, "I never dreamed they would work the way they have. I thought the children would be just as materialistic about their gifts as ever..."

Since then the young mother's eyes have widened in surprise on a number of occasions, and a lump has come into her throat more than once. Sitting quietly reviewing the activities of one Christmas day, after the children had gone to sleep, Anita Cesaletti was enveloped in a sense of peace she had never known before.

"This is it," she said to her husband, Ray. "This really works."

THE CESALETIS begin to prepare for Christmas even before Advent starts.

A session at the kitchen table turns sheets of colored construction paper into candles—one for each member of the family, graduating in size from the tiniest for Baby Jean to the largest for Mother and Dad. These are decorated with crayon ("There is always some tearing up and starting over," Anita Cesaletti notes) and taped to the mantel.

Each week there is a drawing of names—when Carol draws Billy's name she knows that Billy will represent the Christ Child for her this week, and she will do all she can to help him by her own small sacrifices. But Billy will not know—unless he guesses when he finds his bed made, or his room tidied—whose Christkindel he is this week. Meanwhile, he may be busy helping little Claire with her daily chore, picking up the toys in the dining room before supper, because he has drawn her name and she is the Christ Child for him this week.

For their mother it may be a little more difficult to perform her services for her Christkindel because of the necessity of avoiding a feeling of favorites. But someone will get one hug extra—or one "wack" less, as circumstances may dictate—when Mom has drawn his name as Christkindel for the week.

EACH EVENING each member of the family pastes to his candle a little gold star for each act of kindness done to another in the name of the Christ Child. At the end of Advent the candles are smothered with gold.

"I can't explain the peace and beauty this custom brings to our home during this time of year," Anita Cesaletti says, with still a little edge of surprise to her voice. "Seeing these evidences of spiritual growth in my children is my Christmas present every year."

AT THE START of Advent the Advent wreath takes its place encircling the statue of the Blessed Virgin in the dining room. Before it the family evening prayers are recited. It was while the family knelt saying the Rosary by the dim light of the Advent candles one evening that Felix Sandri, Anita Cesaletti's father, arrived with a visitor from Italy. The visitor wept at the sight, in gratitude, he said, for the knowledge that Americans are not as materialistic as they are made out to be.

Also at the beginning of Advent, the Bethlehem stable is erected on the mantel—with Mary and Joseph and their donkey just beginning their journey off at the edge of the book case. Each day the holy couple are moved a little closer, until finally on Christmas they are carried in the poignant little procession around the house and placed inside the stable.

THE STABLE NESTLES against a range of rocks gathered by Raymond Jr. and Billy. Billy finds tiny sticks for a campfire for the shepherds. Anita pastes a silver star on the wall above the stable.

"Anything the children think of to add to the Nativity scene or to other Christmas traditions at our house—we do it," Anita confides. And one of her greatest joys comes when one of the children will anticipate her in carrying out a Christmas tradition. This story, for example:

"ONE MORNING I came down to find that the Magi had been moved into the stable from their spot some distance away," she remembers. "I said, 'Well. And who might have done that?'"

"Billy grinned and said: 'Well, today's the day they arrived, isn't it.' It was, of course, Jan. 6."

"RAISING CHILDREN is a constant, never ending business of training and educating," says young, pretty Anita Cesaletti. "Oh, I know they are being trained in school, but that doesn't mean that I can let up for a minute."

That is why Anita takes every opportunity to teach her little brood—sometimes she will read to them from a spiritual book during dinner, sometimes she will lead them in prayers aloud, and during Advent she will often sit down with her children and talk to them about the Birth of Christ and what the feast of Christmas means to each of them.

"And the way they respond is an inspiration to me," she says. "Since we've had our Christmas customs I have learned a great deal with them and from them. It has helped me to be a more peaceful person."

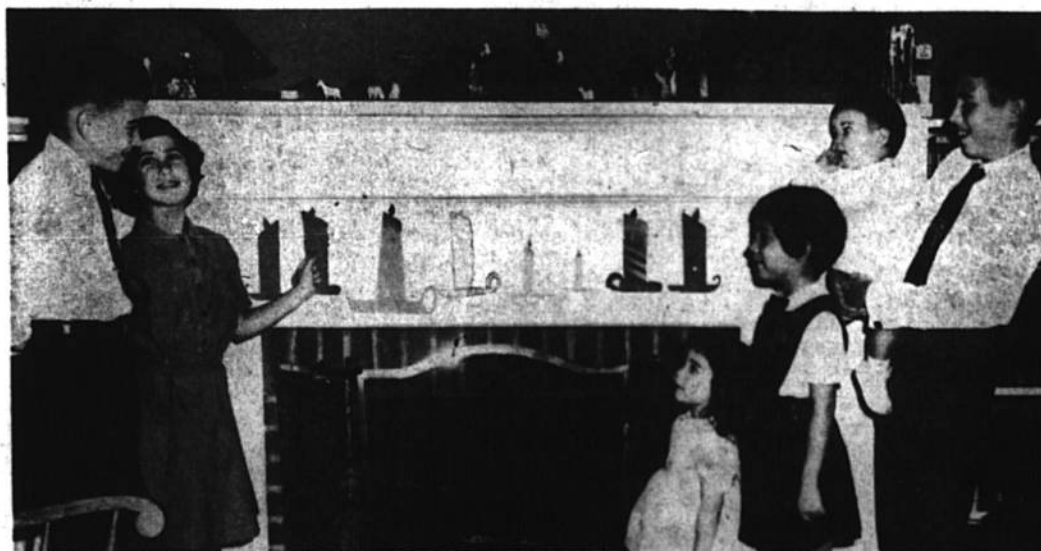
THEN SOMETIMES, Anita will look on as one of her older children explains something about Christmas to one of the little ones—Billy telling Donna why the Wise Men must be in the stable on Jan. 6 for example. And this is the best part of all, because this sort of thing gives a mother a kind of vision into the future.

"I'm thankful because I know my children will never forget all this," she says. "When Christmas comes someday and I'm not nearby, they'll know what it means. Materialism will never choke Christmas out of their lives."

The first time she watched her children skirt the gift-laden tree with disinterest on their way to Christ's Mass on Christmas morning, Anita knew that.



MOTHER EXPLAINS: Mrs. Cesaletti retells the Christmas story for benefit of Claire, Carol and Donna.



CHRISTKINDEL CUSTOM: The Cesaletti children, who have spent Advent doing kind deeds for each other, survey the candles on which their deeds are recorded. They are, from left, Billy, Carol, Claire, Donna, Jean, and Raymond.

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The Feeling for 'Giving'

A Straw for Every Sacrifice, Some Buns for an Advent Saint

FAN Advent evening in the Schneekloth home on Bergen St. in Plainfield 8-year-old Jeffrey tells his 13-year-old sister:

"I'll do the dishes tonight, Kathleen, even though it's your turn. You have an awful lot of homework."

It's not the sort of thing a little brother is expected to do, of course. But later as Jeffrey emerges from the kitchen wiping dampish hands on his

trousers an explanation becomes apparent. He approaches the crèche in the corner of the room and from a little tin box he removes a bit of straw which he places in the empty manger.

Eight-year-old boys can look like angels when they are doing a thing like that.

BILL AND JEAN Schneekloth have nine children; Kathleen, 13 Billy, 12, Charles, 9, Jeff, 8, John, 6, Nancy, 5, Peter, 4, Mary Ellen, 2 and Michael, 3 months. All but the smallest have a share in filling the manger with straw to cushion the body of the Babe Who is laid in it on Christmas Eve.

Each straw represents an act of kindness or a prayer or a visit to the Blessed Sacrament. In a sense, each straw represents a mortification, too, because misbehavior during Advent brings on the disgrace of having to remove a straw from the crib.

The Bethlehem stable is set up on the first Sunday of Advent with the little crib empty, as a reminder to the youngsters that this is the time to prepare for the coming of their Redeemer. The custom can be varied to give each child his own manger, in which he will find his own infant on Christmas morning.

"WE TALK often during Advent," says Jean Schneekloth, "about the need to do something for Christ to make ourselves better in time for Christmas."

"The custom of straws in the manger has made quite a change in the children," says Bill. "It helps take them away from the idea of always 'getting' and helps inculcate in them the feeling for 'giving'."

The custom will seem to many Americans a new one for Christmas, and one especially valuable in this land of plenty where children are often defenseless against the onslaught of materialism. Actually, the straws-in-the-manger tradition is very old — and French.

Among the Slavic peoples it takes a different form, though still closely associated with the idea of cultivating virtue in preparation for Christmas: children sleep on a pile of hay on Christmas Eve to remind them of the humble circumstances into which Our Lord chose to be born.

THE SCHNEEKLOTHS, who are a German-Irish mixture (Jean's maiden name was Gorman), have borrowed another of their pre-Christmas customs from Sweden. This one is the traditional ritual for the feast

of St. Lucy, Dec. 13.

Mrs. Schneekloth and Kathleen bake up a batch of St. Lucy's Cats — buns made according to an old recipe. Then Kathleen, as the eldest daughter of the house, dons a crown of candles and serves the buns to the others from a tray.

Someone else besides the family gets to enjoy the delicious buns: by tradition, some St. Lucy's Cats are always toted down to St. Mary's Convent to Sister Lucia on her feastday.

ST. LUCY, or Lucia, was a Roman girl of the late third and early fourth centuries, who vowed virginity at an early age. Her mother, however, tried hard to get Lucy to accept a certain suitor, and only relaxed her pressure when she was cured of hemorrhage after following Lucy's advice to pray at the tomb of St. Agatha.

Lucy, thereupon, gave her dowry to the poor, and prepared to live a dedicated life as a virgin. But the outraged suitor exposed her as a Christian before the governor, and she was martyred by the sword, after an attempt to burn her was unsuccessful.

Lucy is the patron of schoolgirls, and is also often invoked by those afflicted with eye ailments. The latter stems from several sources, among them the fact Lucy's very name connotes light or illumination (and this is why the honored maiden wears a crown of candles on Lucy's feast).

Another of Lucy's connections with the faculty of sight is the legend that depicts her gouging out her own eyes and sending them to an admirer who had been distracted by them. Sometimes her statues repre-



FILLING THE MANGER: Johnny takes a bit of straw from the little silver box and places it in the manger, as a symbol of a good deed he's just performed. Manger is filled this way during the four weeks of Advent by the nine Schneekloth children.

sent her holding a plate on which rest the two eyes. The legend concludes with the miraculous restoration of her eyes.

NO ONE SEEMS to know just why St. Lucy's buns are made in the form of cats. Perhaps the ancients associated the cat's remarkable gift of night sight with St. Lucy's patronage of the eyes. . .

Other customs of the feast are easy to trace: usually it is the prettiest girl in the family or the town who is chosen to portray the much-

admired Roman maiden; she wears a flowing white gown to recall Lucy's purity; she serves buns and coffee to the family, or the townspeople, to bespeak humility.

As St. Lucy's Day inaugurates the Christmas season, it becomes also the traditional Swedish holiday housecleaning day. Again the reference is obvious: no dust may sully the rooms in which honor is paid to the pure young saint.

JEAN SCHNEEKLOTH'S recipe for St. Lucy's Cats is printed upper right on this page. Her ingenious idea for the crown of candles is a construction of aluminum foil which can be bent and twisted into the desired shapes and garnished with evergreen.

Maybe you wonder how a busy mother of nine (who is

also active in the Cana movement, having formerly served as key couple with her husband in St. Mary's parish) finds time to painstakingly enact such customs in her home.

But Jean Schneekloth feels that if her children can be dramatically reminded of the virtues of a saint, or of the real meaning of Christmas in their own lives, the extra time the ancient customs take is well spent.



ST. LUCY'S DAY: Kathleen serves "St. Lucy's Cats" to Mrs. Schneekloth, Jeff, Nancy and Johnny according to a family Advent custom. Impersonating the Saint, who is patroness of school girls, and whose name signifies "light," Kathleen wears crown of laurel with foil candles.



CROWN: Kathleen's St. Lucy crown was easily made by twisting aluminum foil into candle-shapes, garnishing with laurel.

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ORANGE SPRINGFIELD HACKENSACK POMPTON RAMSEY

A 'Birthday Party' Makes Christmas Story Vivid



By Anne Mae Buckley
THE wonderful time has arrived on Lylewood Drive, which is a tree-lined street of neat young homes in Tenafly. From more than a dozen holly-decked doorways small figures dressed in Sunday best emerge and hurry toward No. 103. It is Christmas Eve — afternoon — but the cause of excitement is not Santa Claus; it is a birthday party.

The tots — about 20 of them, between 2 and 6 — are greeted by Joan

CONNIE INSISTS that staging the party is not an exhausting business at all. (In fact, we have a theory about who enjoys it most of all, but we're not saying.) "I do the shopping right along with my regular Christmas shopping," she says. "Actually it's just the candles and drawings that have to be bought specially for the party. It gets easier each year."

She makes the cake herself, and the artistic skill which made her an art major at College of New Rochelle and an art teacher after graduation, is employed lavishly in its decoration.

(Four pastel portraits of the Ranieri children in the living room are her work, and in Mt. Carmel rectory hang her portrait of Our Lady and her husband's of Archbishop Bo-lan.)

"Of course the party means that our house has to be all decorated the day before ... That's all," Connie says.

SHE MAKES SURE that the party doesn't run beyond two hours, because a tot of three might easily lose the spiritual mood if festivities were prolonged. "I can't see including the traditional party games," she says. "The way it is, there is no activity that does not pertain directly to the real meaning of Christmas."

One activity, in fact, had to be discontinued because it



threatened that mood. This was the procession in which one child carried the statue of the Holy Family all around the house to its resting place on the table. Discord began to rear its ugly head among the babes, when the decision of who should carry the statue arose.

THE PARTY, Connie Ranieri feels, "takes Santa Claus out of Christmas" and the attendant acquisitiveness of children as well — at least for a

little while. These little ones are getting instead "something about Christmas that isn't going to change as they get older — the way Santa Claus will when they get to school and stop believing in him."

"My children still get all wrapped up in the tinsel of Christmas," she admits. "But I keep talking to them about its real meaning, and the birthday party, along with the fact that they open no gifts until after Mass Christmas morning, helps."

After the Christmas Eve birthday party and supper, the Ranieri tots are ready to turn

BIRTHDAY PARTY: Tenafly tots sing "Happy Birthday, Dear Jesus" at the festive table arranged by Mrs. Carl Ranieri on Christmas Eve. Birthday partygoers, from left, are: Diane Ebenstein, 3½; Peter Hanabergh, 2; Joan Ranieri, 2½; Drew Ranieri, 6; Leslie Thomas, 4½; Doug Kirkhofer, 5; and Allison Klenk, 5.

in. The last thing they do is to place a glass of milk and a piece of bread and an apple on the kitchen table "for the Holy Family if they should stop at our house."

LATER, WHEN CONNIE

herself is ready for sleep, the last thing she does is review the happenings of the day. She pictures again the solemnly happy little faces around the dining room table and hears in her heart "Happy Birthday,

Dear Jesus." "It makes you kind of feel the party was a little birthday present you've made up for Him yourself," she says shyly.

And in the morning, the milk and bread and apple are gone.

THE RANIERI HOUSE is all done up for Christmas: there's the tree, and the Holy Family on an end table, and the big foil Madonna that Mr. Ranieri makes for the bow window. The party begins when Mrs. Ranieri sits at the piano and begins playing "Silent Night" and "O Come All Ye Faithful" and other carols and the partygoers gather round and sing and sing.

Then the guests file toward the dining room table, arrayed with a large white cake decorated with the Madonna and Child and Christmas greens and the words, "Happy Birthday, Jesus" in yellow icing. Each little reveler has his own small angel-shaped candle which burns before him as he sings wondrously, "Happy Birthday to You . . . Happy Birthday, Dear Jesus, Happy Birthday to You."

The candles are blown out with a big "Whooo!" — of course, it's a birthday party. And cake and ice cream are consumed.

NOW IT IS STORY time, and Mrs. Ranieri trots out one of several delightful books. Maybe it is the one about the little statues of the Holy Family coming alive in the house of a poor family—Mary sews little doll dresses for the poor children, and Joseph makes a boat (one little boy will want to know "Was it like my boat?").

Or the story might be "If Jesus Came to My House" in which the Child Jesus becomes a real little boy who is their friend, and with whom they share their toys. ("I'd give Him my Suzy doll." "He could have my tractor.")

The story happily ended, and the last question answered by Mrs. Ranieri, the party moves on to crayons. From Christmas drawings supplied by Mrs. Ranieri, each child fashions a Christmas card for his parents. Mrs. Ranieri has explained: "Your mommy and daddy are always giving you things; now it is your turn to give something to them."

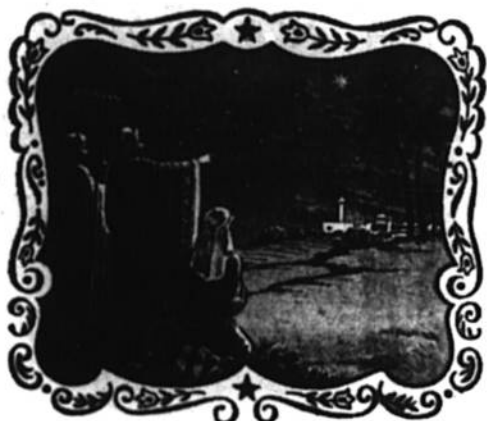
THE FINISHED masterpieces are displayed around the fireplace until the reluctant departure, when they are sealed in envelopes. There are no prizes for the best, nor are there favors (except a tiny Italian carved angel for each) because Mrs. Ranieri likes to think of the party as "their 'favor' for God."

Then they go home, and parents of varying religions hear excited descriptions of how the Christ Child's birthday has been celebrated. And with a little glance of gratitude toward No. 103, each set of parents admires a colorful original Christmas card.

"WE'VE BEEN HAVING the party for about eight years," Connie Ranieri explains. "It started as a family thing designed to make Greg and Bob



CAKE TELLS A STORY: Joan Ranieri studies the lovely cake for Jesus' birthday party, as Mrs. Ranieri explains why the tiny figures of Mary, Joseph and the Babe adorn it.



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Blessing of Christmas Tree Climaxes a 'Picture Story'

NOW COME we put up a Christmas Tree?" Winnie is only 3 and there are so many questions she must ask before she can really get the drift of the things that go in in her house. She sometimes asks her sister, Mary Beth, who is much older — she's nine.

"We have a Christmas tree because Our Lord was born on Christmas," Mary Beth explains with a great show of solicitude. She likes explaining things to Winnie — and to anyone else, for that matter. And because she herself asks many questions, she adds a new bit of information: "And a long time ago people made the tree stand for Our Lord."

"But why do I always get presents on Christmas?" Winnie asks then.

"Because the Three Kings came to the stable where Our Lord was born and brought Him presents of gold . . . and . . . and something that begins with an 'm' and incense," Mary Beth offers. "And that's why we give each other presents on Christmas."

"How do you know?" Winnie wonders in admiration.

"I guess Mommy told me," says Mary Beth.

MOMMY IS Vera Kelly and Daddy is Ed and they do as much "telling" about Christmas as they can. Vera calls their method "a kind of picture story."

The appearance of the Advent wreath at the appointed time, for example, reminds Maureen, 13, Billy, 11, and Mary Beth that "you've got four weeks to get ready for Christmas." The explanation is Mary Beth's, and she explains that "getting ready" means going to confession and Communion more often and trying to do nice things for other people.

Winnie is too young to comprehend the meaning of the Advent wreath, but Mary Beth declares her readiness for the first question about it. Meanwhile, she and Billy are eager to explain it to anyone who visits the Kelly home.

And Maureen values the custom so highly that on the first Sunday of Advent three years ago — when she was nine and Mrs. Kelly was in the hospital for the birth of Winnie — she called up a neighbor for directions and made an Advent wreath all by herself.

Very Kelly was deeply impressed to discover it on her return with the new baby, "even though Maureen had used such tiny stubs of candles that we never could light them for fear of burning down the house."

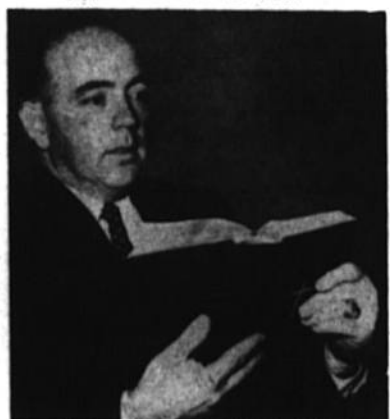
THE KELLY CHILDREN'S prodigious knowledge about the real meaning of Christmas feeds on the running "picture story" which includes the erection of the creche at the start of Advent and the moving of the figures of Mary and Joseph a little closer to the stable every Sunday. The crib is empty until Christmas, Billy explains, because Advent is the time when you have to wait for the coming of Our Lord.

Then there is the lovely custom of blessing the Christmas tree — which has all the children agog, and impresses them with the importance of their dad who officiates. "I never knew your father could bless things," Billy marveled the first time.

THE FORMAT the Kellys use for the blessing of the Christmas tree is a dramatic one culled from the Old Testament and the Gospels. (They learned about it through a leaflet published by Conception Abbey Press, Conception, Mo.) Perhaps you would like to use the formula in your own home. Here is how it goes—

FIRST Ed Kelly, his place as head of the family graphically demonstrated in the whole ceremony, begins by reciting the Antiphon:

"Let all the trees of the forest sing for joy, for the Lord has come."



"LET THE TREES SING FOR JOY": As father of the family, Ed Kelly reads the joyous antiphon which begins the family ritual of blessing the Christmas tree. His wife and children give responses.

THE REST of the family answers with the beginning of Psalm 95:

"Sing to the Lord a new song; sing unto the Lord, all the earth."

The singing joy of the psalm is then enunciated with Ed and his family reciting alternate verses, this way:

Father: "Sing to the Lord, bless His name, Proclaim His salvation day after day."

Family: "Declare His glory among the nations, His wonders among all peoples."

Father: "For great is the Lord, and highly to be praised, to be feared above all the gods."

Family: "For all the gods of the heathen are vain idols; but the Lord made the heavens."

Father: "Majesty and beauty are before Him: Power and splendor are in His sanctuary. Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and power; ascribe to the Lord the glory due to His name."

Family: "Offer sacrifice, and enter His courts. Worship the Lord in holy attire."

Father: "Tremble before Him, all the earth. Proclaim among the nations 'The Lord is king.' He has established the world that is not moved; He rules the people with equity. Let the heavens rejoice and let the earth be glad; let the sea and all that it contains resound. Let the fields exult and all that is in them."

Family: "Then shall the trees of the forest rejoice before the Lord for He comes, for He comes to rule the earth."

Father: "He will rule the world with justice. And the people according to His faithfulness. Glory be to the Father, and to the Son, and to the Holy Ghost."

Family: "As it was in the beginning, is now, and ever shall be, world without end. Amen."

Father and family then repeat the Antiphon:

"Let all the trees of the forest sing for joy, for the Lord has come."

The Mother now becomes the focal point of the home-liturgy, and Vera Kelly demonstrates her role as a teacher of her children. She reads:

"After the fall of our first parents the earth was bare and desolate; the world stood in the darkness of sin. But when the Savior was born our earth shone with a new brightness; the glory of the Almighty had renewed the world, making it more beautiful than before. This tree once stood dark and empty in a cold world. But now resplendent with lights and bright adornments in its new glory, this Christmas tree reflects the new beauty that God brought to earth when the Word was made flesh and dwelt among us. By a tree the whole world has



"TREE REFLECTS GOD'S BEAUTY": Vera Kelly demonstrates her role as teacher of the family as she reads the lovely explanation of why a decorated tree is appropriate to a celebration of the mystery of the Incarnation.

been redeemed, and therefore, with great joy we celebrate the glory of this tree."

The children of the family are represented by Maureen, the eldest, who reads the Gospel of St. Luke:

"At that time it came to pass that while Mary and Joseph were at Bethlehem, the days for her to be delivered were fulfilled. And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same district living in the fields and keeping watch over their flocks by night. And behold, an angel of the Lord stood by them and the glory of God shone about them and they feared exceedingly. And the angel said to them, 'Do not be afraid, for behold, I bring you news of great joy which shall be to all the people: for there has been born to you today in the town of David a Savior, who is Christ the Lord.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying:"

Then all answer with the angelic Gloria: "Glory to God in the highest, and on earth peace to men of good will. We praise Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou who takest away the sins of the world, have mercy on us. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord. Thou only Jesus Christ, art most high. With the Holy Ghost, in the glory of God the Father. Amen."

The blessing now brings the doctrine of the Mystical Body before the family.

The father prays: "Christ is the tree of life."

The family answers: "In the midst of the paradise of delights."

Father: "He is the tree."

Family: "We are the branches."

Father: "In Him was life."

Family: "And the life was the light of men."

Father: "The Lord be with you."

Family: "And with thy spirit."

Ed Kelly then reads the concluding prayer, during which he may sprinkle a bit of holy water on the Christmas tree, and Vera and the children may do the same.

Father: "Let us pray: Bless, we beseech Thee, O Holy God, Father Almighty, this noble tree which we have adorned in honor of the new birth of Thy only-begotten Son, and do Thou so adorn our souls with the manifold beauties of Thy graces that being internally enlightened by the splendor radiating from this tree, we like the wisemen may come to adore Him who is eternal Light and Beauty, the same Jesus Christ, Thy Son, our Lord."

The family answers: "Amen."

And all during the Christmas season, the glittering tree stands as a holy symbol reminding the Kelly children of the feastday's central figure.



"... THE GLORY OF THE TREE:" Using dramatic words from the Old Testament and the Gospels the Kellys ask a blessing on their Christmas tree. From left are Vera and Ed, the parents and Winnie, Mary Beth, Billy and Maureen, their four children.

Christmas Tree Has Roots in Church

FALL the trimmings of Christmas, the tree is one of those most firmly rooted in the church.

Back in the Middle Ages, when the world was younger and in many ways simpler, the mysteries of the Faith were acted out for the people in what were called, appropriately, mystery plays. Sometimes these were performed in the village square in front of the church; sometimes in the church.

THE PERENNIAL mystery play dealt with the fall of Adam and Eve in the Garden of Paradise, and of course, had to include a tree on which the fatal fruit would grow. An evergreen tree decorated with apples was used, and, surrounded by lighted candles, it was dubbed the Paradise Tree.

Often the mystery play about the fall of our first parents would conclude with a Nativity tableau, to show that the Redeemer had come to repair the damage done to the divine-human relationship by that first sin. In this way the Paradise Tree became associated with Christmas.

LATER, WHEN the Paradise Tree came into use in homes, it became a symbol of the long-awaited Redeemer. The idea of bringing a living tree indoors lent itself effectively to the symbolism of the God-Man bringing new life to the world.

The apples remained as decorations for the Paradise Tree. Gradually small wafers, resembling the Eucharistic Host, added a reminder of the means available for our salvation. Then cookies in the shape of Christmas symbols — stars, angels, flowers — were added.

THE PARADISE TREE didn't get lights and become the Christmas tree until about 300 years ago. Until then in Germany a pyramid of shelves held Christmas candles and ornaments. The transfer of the candles and bangles from the tree-shaped device to the tree itself was a natural.

America was probably the first country to adopt the Christmas tree from the Germans. In the early 1700s German immigrants brought it here. It was at least 100 years later that the tree found its way into France and England.

Noel

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For Christmas Eve: Prayer For Christmas Day: A Visit



IT IS Christmas afternoon and the church is dim and silent. The people of Morristown have paid honor to their Newborn King in the glory of the Christmas Mass. Now they are in their homes — and He is in His, alone.

Suddenly at the rear of St. Margaret's Church there is a rustling and the sound of muffled voices. Children appear in the aisle and begin walking toward the creche in front of the side

altar. There are nine children, and their mother and father. And each child carries a toy.

THEY ARE THE Beyrent children, paying their traditional Christmas afternoon visit to the Christ Child, and bringing their favorite toys to show Him.

The Beyrents have had this tradition for 14 years now — ever since Nora and Frank, the parents, moved to Morristown from Lansford, Pa. And if their custom banishes the lonely atmosphere of the church for a half-hour each Christmas, it was their own loneliness which gave the custom its beginning.

"On that first Christmas in New Jersey 14 years ago we were very lonely," Nora remembers. "We had been used to spending Christmas with our families and friends, and now there were just the four of us (Nora, Frank and the first two children, Christian, who was 2, and Anita, a baby)."

"We knew the only thing that

Yule Log's Heat Lasted Two Days

The drafty castles and houses in which people lived during medieval times were the reason for the old Yule Log custom which survives even to the present day.

On Feb. 2, Candlemas Day or the Feast of the Purification, a huge log would be cut and set aside for the Christmas celebration 10 months hence.

On Christmas Eve the log would be kindled, and because it was so large it would burn through the two-days of feasting, without additional kindling.

Now, though the great log is not needed to heat the house, some families like to carry out the custom of the Yule Log, keeping in mind that Christmas was celebrated joyously hundreds of years ago, as now.

could make us happy," Nora continues, "was to make a visit to church on Christmas afternoon."

THE VISIT has been an unbroken ritual ever since. Somewhere along the line, one of the children said, "Can I take my toy to show the Baby Jesus?" When a child grows up in a home like the Beyrent's, where the spiritual is as familiar as morning oatmeal because their parents lose no opportunity to make it so, such a request is not surprising.

Nora saw that wanting to "show" a favorite toy to the Christ Child at the creche in the parish church was a child's way of expressing his faith. She granted the request, which entailed acquiescence to the same request from all the other children, naturally. Now it is a regular thing.

Toys that have been presented at the creche include: A toy monkey, a trombone, trucks, drums, dolls, a wheelbarrow, a guitar. Occasionally a certain toy is turned down as unsuitable for this occasion — roller skates as one example, the Christmas tree as another.

And one time a toy violin almost made it — but was smashed in a slight tussle en route.

AFTER THE TOYS are "shown" the Beyrent kiddies all want to light candles on Christmas — as many as possible. And Frank Beyrent always has a supply of change to dole out for the purpose.

The children are taken to church often, though Sunday Mass attendance is deferred until they are five years old. But they feel "at home" in church, and they'd even find it "a good place to play," their mother confides. When the Christmas visit reaches that point, it has reached its conclusion.

They leave, and the church is

FOR CHRISTMAS EVE the Beyrents have a whole program, based upon a leaflet published by Conception Abbey Press, Conception, Mo.

It begins when Frank Beyrent lights the Christmas tree and the candles arranged near the Nativity scene in the fireplace. The whole family looks on as the Bethlehem scene comes alive in the candlelight and the tree becomes a blazing symbol of joy.

Then two verses of "Silent Night" are sung by Nora and Frank and their children: Christian, 16, Anita, 14, Frank, 12, Garry, 11, Peter, 10, Honoree, 8, Mark, 6-1/2, Lela Marie, 5, and Timothy Gerard, 2-1/2.

Then Nora reads from the Roman Martyrology:

In the forty-second year of the Empire of Octavius Augustus whilst all the earth was at peace; in the Sixth Age of the world, Jesus Christ, Eternal God, and Son of the Eternal Father, willing to consecrate the world by His Gracious Advent, being conceived by the Holy Ghost, and the nine months of His conception being now accomplished, in Bethlehem of Judea, is born of the Virgin Mary, made man. The Birthday, according to the flesh, of Our Lord, Jesus Christ.

Another verse of "Silent Night" is the family's response to the dramatic words.

NOW IT IS the father's turn to read — his part is to read the Christmas Gospel of St. Luke.

And it came to pass, when the angels had departed from them: into heaven, that the shepherds were saying to one another, "Let us go over to Bethlehem and see this thing



that has come to pass, which the Lord has made known to us." So they went with haste and they found Mary and Joseph, and the babe lying in the manger. And when they had seen, they understood what had been told them concerning this child. And all who heard marvelled at the things told them by the shepherds. But Mary kept in mind these words, pondering them in her heart. And the shepherds returned glorifying and praising God for all that they had heard and seen, even as it was spoken to them.

Then all recite the Apostle's Creed, slowly, thinking of its significance at Christmas. Next Nora reads the Collect from the Mass for Christmas Eve:

O God, who dost gladden us with the yearly expectation of our redemption, grant that we, who now joyfully receive Thine only-begotten Son as our Redeemer, may also, without fear, behold Him coming as our judge, our Lord Jesus Christ. Thy Son Who liveth and reigneth for ever and ever.

The whole family answers, "Amen."

The singing of "Adeste Fideles" closes the formal part of Christmas Eve, with Nora and Frank leading their children in singing the words which they hope will always best describe Christmas as it is observed at their house:

"... O come let us adore Him, O come let us adore Him, O come let us adore Him, Christ, our Lord."

'SHOWING' THE TOYS: The Beyrent children pay traditional visit to the creche in St. Margaret's Church, bringing their favorite Christmas gifts to "show" the Infant. From left are: Chris and guitar, Garry and paint set, Anita and decorative doll, Mark and another guitar, Lela Marie and doll house, Honoree and doll in bassinet; Peter and scooter, Frankie and telescope, Timothy Gerard with Raggedy Andy doll, and Frank and Nora Beyrent, the parents.



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Cookies and Cut-Outs Teach Toddlers About Christmas



PATRICK Timothy Higgins is only 2½ years old, which means he hasn't the use of reason yet, which in turn means he cannot be expected to be possessed of a deep clear knowledge of what Christmas is — the commemoration of God's becoming a man for our redemption.

However, Patrick Timothy Higgins knows quite a lot about Christmas. He can tell you it is the birthday of Jesus

and that there were shepherds and kings and a star. And somehow, Patrick has gone the ancient one better by recognizing Jesus as God—he can point to the manger and identify it as "God's bed" or "Jesus' bed" and can describe Mary similarly as the "mommy" of Jesus or of God.

What's more, Pat knows he gets toys on Christmas and that they are brought to him by a person called Santa Claus who gets the toys from God.

Pat's knowledge is all very simplified. Yet what part of it is untrue? And who could deny that an image is being built up in the little boy's mind which will year-by-year come closer to that deep clear knowledge which characterizes the mature Christian?

PAT COMES BY his simple child-sized notions of Christmas through a simple, child-sized series of projects—from cut-outs to cookies—created by his Mommy. His little sister, Moira, who is only 1½, looks on, and listens to Mommy and Pat as they talk about Bethlehem and the lambs and the gifts brought by the kings. She can't pronounce "Bethlehem" as Pat can, but she's beginning to get her notion of Christmas too.

Marilyn Higgins—that's Mommy, and Daddy is Tom—has a big box filled with an odd assortment of Christmas cards and construction paper and tinsel and feathers and tiny angels and felt . . . and what all. Some of its contents date back to her Caldwell College days. This is the raw material of the pre-school education she's giving Pat and Moira.

MARILYN PRODUCED some Christmas gifts handsomely wrapped with the shepherds and Bethlehem and the star in silhouette on one package and the Three Kings similarly portrayed on the other. Pat identified the kings and the town of Bethlehem and the star and the lambs in turn.

He even knew that the Three Kings brought gifts to Jesus and that's why Pat gets gifts on Jesus' Birthday.

"I save Christmas cards that seem to have possibilities for something like this," Marilyn explained. "These silhouettes are just Christmas card illustrations traced on scraps of felt, cut out, and pasted to the package."

"COOKIE," SAID PAT, indicating a tray of same on a table near a pitcher of real holly. The cookies were 'em No. 2 of the "Christmas School" at the Higgins' Kearny home.

Pat picked them up one by one. "God's Bed . . . The star . . . Baby Jesus . . . Camel . . . Angel . . . Jesus' house . . . Joseph's tool . . . Lamb . . . Candle . . . Wreath . . . Christmas tree . . . King's crown . . ."

And sure enough, those were the things the cookies represented. The crib, the stable, a saw (Joseph's tool), the animals, the crown and others.

In Pat and Moira's room stands a small plastic Christmas tree to which are tied with pink ribbon dozens of the Christmas cookies. This is the "Three Kings Tree."

"When children come to visit us during the holidays, Pat and Moira will invite them into their room and give them cookies from the tree," Marilyn explained.

"I hope this will teach them that Christmas is a time for giving. And we call it the 'Three Kings Tree' so they'll make the association between the gifts the Magi brought to the Christ Child and the gifts they get and give at Christmas."

WHEREUPON PATRICK Timothy Higgins took a cookie from the tree and gave it to his little sister, Moira, with the solemn words "Jesus' Birthday . . ."

—A child's image of Christmas

Also some items that are a little beyond Patrick right now—a key, for the Advent antiphon, "O Rising Dawn"; a rose, for the Mystical Rose.

"YOU CAN REALLY make cookies in any shape you want," Marilyn said. "Again I used pictures I'd found on cards and in magazines. (I can't draw.) I traced the shapes on cardboard and used the cardboard patterns as a guide for cutting the shapes out of cookie dough with a sharp knife—I used a steak knife."

Her cookie recipe is a simple one for butter cookies which she obtained through a friend from a baker.

Christmas Cookies
1 lb. butter 2 eggs
5 cups flour 1½ cups sugar
1 tsp. vanilla
Cream butter. Add sugar. Then add eggs, vanilla and flour, one by one, in that order and mix. Roll out to ¼ inch thickness.

Bake at 375 degrees for about eight minutes. Makes three to four dozen.

Marilyn notes that with this recipe it is not necessary to grease the cardboard patterns, though with some recipes a light greasing might be called for to prevent sticking.

To decorate the finished cookies, Marilyn uses a variety of materials. Coconut makes straw spilling out of the crib, tiny edible pearls ornament the Magi's crowns, pink sugar dyed with a few drops of food coloring brightens the wreath, and icing in many colors outlines the detail on the other shapes—the camel's harness, the candle's flame, the lamb's fleece.

"IF I PLAN to hang cookies on the tree, I make tiny holes in them before baking," Marilyn added, which brought up the next project in "Christmas School."



"IT'S AN ANGEL": Pat recognizes cookie shapes immediately, names crowns, Jesus' bed, star, candle, camel, etc. Above, he and Moira examine batch of cookies with their mother.



GIVING TREE: Pat offers Moira a crown-shaped cookie from the Three Kings Tree in their room. Tree is laden with cookies shaped like everything from the Star of Bethlehem to a snowy lamb, to be given to little holiday visitors.

was growing clearer and clearer.



STORY OF GIFTS: Christmas packages decorated with silhouettes of the Three Kings and the shepherds of Bethlehem attract Moira's attention, as her dad, Tom Higgins, looks on.

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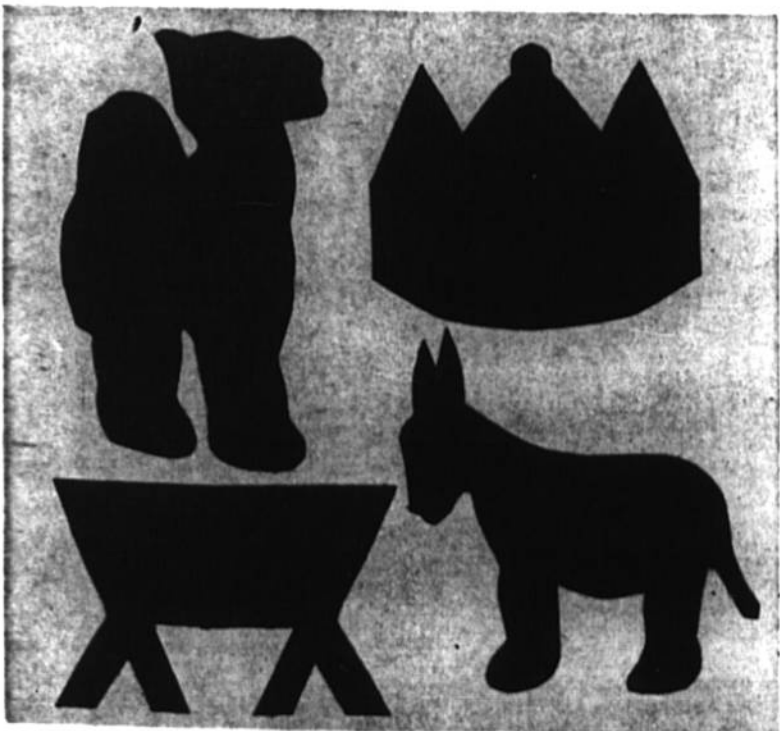
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CHRISTMAS COOKIE PATTERNS: Cut these patterns, trace on to cardboard, and use as guide for cutting shapes out of cookie dough with sharp knife. Use coconut for straw spilling from the crib, a pearl on each peak of the crown, icing for the camel's harness and the donkey's blanket.

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Christmas Is Family Song-Fest Time

By William F. Judkins
THE MOST delightful aspect of Christmas music in the home is its spontaneity. We don't mean the cacophony of so-called carols and novelty holiday songs which bombard the ears every December from radio and TV.

There is something about Christmas which makes you want to shut off the electronic devices and start making your own melodies.

You really don't need accompaniment either, although the piano is coming back and even, in many homes, the organ.

Actually the most famous of all Christmas carols, "Silent Night, Holy Night" was written by a priest solely because his organ was out of whack. So, with or without instruments you can still enjoy family singing and there's no time like Christmas for that.

WE WERE LUCKY to know intimately one family in whose house music, vocal that is, was almost continuous during the waking hours.

It was a large family, and all the voices, soprano, alto, tenor and base were well represented. Father had a rich baritone, half-trained you might say, because although he was sought after frequently, and sang at social gatherings, he had never studied music. Mother contributed an equally rich contralto. The other parts were taken by the boys and girls as it suited them.

Their voices were all good but it was the spirit that made the house. It was not uncommon at all for father sitting in the living room after dinner to respond to an Irish inspiration and start a song. This would be picked up by mother and the daughters working in the kitchen. The boys in their rooms would hear and chip in with their own contribution to the harmony.

In short order, the entire house was ringing with sweet music. In other seasons, the music was usually rollicking because they were a happy-go-lucky family in the best sense of the word. At Christmas time, however, while the inspiration was still there, the mood was changed for they were also a very religious family.

ALMOST ALWAYS, as in other seasons, it would be father who started the song, this time a quiet Christmas carol. The melody and harmony would be picked up and hummed or sung until the household chores were done. Then, without announcement—that would have spoiled the spirit—the family would drift into the living room and gather 'round the piano. One of the girls was an excellent pianist and the family concert would go on, perhaps for hours. The family repertoire seemed inexhaustible.

An important point to remember, however, is that there would have been a family concert, with or without the piano. The instrument was just a material accident. It was there and it was used.

It would be unfair to ascribe what followed in later years, strictly to the music. Two of the boys are now Jesuit priests, two are doctors. The girls all received college educations and have their own families now.

ANOTHER FRIEND is a church organist and so is his wife. They are grandparents many times over and like all grandparents eagerly look forward to the frequent visits of their son and daughter with their respective broods.

Towards Christmas, grandfather has hardly welcomed his little guests before he is at the piano teaching them the beloved carols. The children respond quickly because Christmas carols are simple both in melody and lyric.

There may be an off-key note here and there, but grandfather is naturally much more indulgent than he would be with his adult choir. The children, young as they are, learn and appreciate the beautiful music and sentiment of the carols and have their own little concerts right there at home.

IN MANY PARISHES it is customary to have a half-hour program of Christmas carols before the start of Midnight Mass. This is the time the 50 or 60 boy singers are busily rehearsing.

Perhaps you have one of these little singers in your family. The result in your home is inevitable. Suddenly toward the end of November the clear treble is wafted through the house sounding off with "Adeste Fideles," "O Holy Night," "We Sing with the Angels" or "Sleep Holy Babe."

This can continue for weeks and the words and music are absorbed by the other members of the family by a mysterious osmosis. Before you know it, the entire family is singing along with the "trained" choir singer.

IT IS SIGNIFICANT to note that no accompanying instrument is necessary. Have you ever heard a college glee club or a boys choir sing an entire program without piano, organ or other accompaniment? It's called "a capella" and there is no sweeter music in the world.

If you sing at all, you have certainly sung with good friends in the car during a long trip home; around a camp fire in the woods; perhaps on the shore of a quiet lake, or even in your home recreation room. You can then imagine how sweet it sounds in your own living room before the Nativity Crib.

Besides, you don't have to know harmony—the melodies of the well-known and well-beloved Christmas carols are so peaceful and so sweet they need no barber-shop quartet embellishment.

ONE SUCH example is "Silent Night, Holy Night," and

who doesn't know this one? Your boy will undoubtedly be singing it just before Midnight Mass.

Do you know how it came to be?

In 1818, Father Joseph Mohr, parish priest of Oberndorf, Austria, was preparing for his Midnight Mass when he was told his organ, undergoing repairs, would not be ready in time. In order not to disappoint his congregation he composed the words of the now-famous hymn and a friend, Franz Gruber, music teacher and organist of

Arnsdorf, composed the music. All this was done in a few hours. It was sung at that Midnight Mass with guitar accompaniment and since—well, you know the rest.

"The Christmas Book," by Rev. Francis X. Weiser, S.J., (Harcourt, Brace and Co.) comments: "Not only in America but all over the world, 'Silent Night' has become the most beloved of all carols, a truly international Christmas Anthem."

So, Father Mohr didn't need instruments. Neither do you.

Candle Is Authentic Christmas Symbol

The candle is without a doubt the most authentic Christmas symbol which has survived the centuries since Bethlehem to take its place in the churches and homes and shops and city streets of today.

It is hard to learn just when it was that Christian

people began using the candle as a symbol of Christ—it was that long ago. The Paschal Candle is the chief liturgically-symbolic use of the candle to represent Christ, the Light of the World.

Candles furnished the lights of Christmas long before the illuminated Christmas tree appeared in homes and yards and city plazas. Originally many candles were placed on a pyramid-shaped device of shelves in the home.

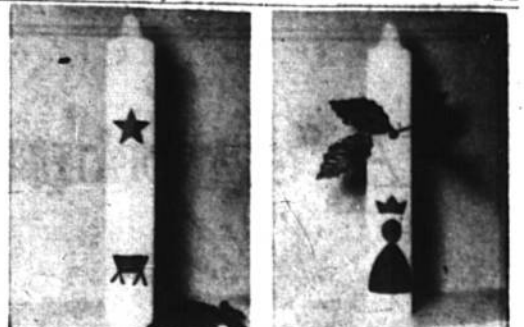
ELECTRIC CANDLES in windows are a popular and lovely ornamentation during the Christmas season. This custom originated in the dark days in Ireland when priests were fugitives from the English rulers. Irish families placed candles in their windows to guide any priest who might be hiding in the area, in the hope that their home would be sanctified by the offering of a Mass during the

early hours of Christmas.

Another meaning attached to the candle in the window actually began as an excuse offered by the Irish people when the English questioned them about it. They told their captors the Holy Family was meant to guide the Holy Family on their journey to Bethlehem.

A CUSTOM which is being revived now is that of the Christ candle which stands beside the crèche, or on the dinner table, or at the family shrine. This sort of candle can be purchased with a figure of the Christ Child or of the Holy Family cut into its base. Or the ornamented Christ candle can be made as a home project, interesting to tots or older children (see pictures above).

The Christ candle is an effective way of reminding us that Christmas is the birthday of the Light of the World.



MAKE A CHRIST CANDLE: Children will love decorating candles following these designs created especially for them by The Advocate. Construction paper or foil can be used for the crib, star, infant and crown, which are attached to candles with rubber cement.



"THANKS" to you, whose friendliness and courtesies have made pleasant the year just ending. May the good cheer and fellowship of this holiday time remain with you throughout each day of a prosperous and

HAPPY NEW YEAR.

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A "GRANDEATHER TODD OF OLD CAPE COD" CHRISTMAS STORY

LITTLE MISS STITCHES SEWED UP the WITCHES by JOSEPH E. HANSON

Illustrated by Barbara Remington

Mr. Hanson is the author of the popular "Grandfather Todd of Old Cape Cod," book for the 7 to 10 year olds, and a delightful book to read aloud to small children. (Watch out for your attic after your children read this book.)



It was Christmas Eve on Cape Cod, and all the children were waiting for Santa Claus. The night was dark, without stars, and very cold. A light snow had fallen on the beachplum and the bayberry. The magic old windmill looked like a frosty snowman. And across the dark sea the bright beam of Highland Lighthouse shone like a lovely star.

In the Church of St. Peter the Fisherman, which nestled among the pines in Whale Pond Hollow, a choir of many voices was singing, "Silent Night, Holy Night." There was, indeed, a heavenly peace.

In the quaint Cape Cod cottages the children were ready for bed, after setting out crackers and milk for Santa Claus beside the open fireplaces where the stockings were hanging and waiting.

Grandfather Todd, in the Cranberry Goose cottage, was sitting before a blazing log fire with the children, Kate and Gregg, beside him.

It was past their bedtime, but because he was lonesome and did not want to see them scurry off to bed and leave him alone, Grandfather Todd winked at them and asked, "Would you like me to tell you a Christmas story?"

"Oh, yes, please!" said Kate and Gregg together.

Grandfather Todd gently gathered them into his arms, tickled them with his whiskers, lit his pipe and began the Christmas story.

"It happened a long, long time ago on Cape Cod," he said.

Once upon a time there was a little village which was called Lobster Cove. Many fishermen lived there with their wives and children, their cats and dogs, their chickens and geese, and their fishing nets and lobster pots.

"It was a pretty place, a happy place, except for ONE thing," said Grandfather Todd.

"What?" asked the children in surprise.

"Santa Claus NEVER came there on Christmas Eve," said Grandfather.

No, never! He never left a single toy for any of the children in Lobster Cove. Not a single doll. Not even a train or a drum. Not so much as a bag of candy.

It was the strangest thing, and it made all the children very sad. Tearfully the children asked, "Why does Santa never visit us?" But nobody knew the answer. It certainly was not because they were naughty children. Indeed, no! Everyone knew that they were among the best-behaved children on the Cape. Why, then, did Santa stay away on Christmas Eve?

This went on for many years, and no one would ever have known the reason if it had not been for Little Miss Stitches, the dressmaker, who lived by herself in a cottage on the edge of the town.

She was a dear, dear little dressmaker and everyone loved her. There was one thing about her that people always talked about. Imagine! She always carried a Cricket in her Thimble. The Cricket made himself at home in Little Miss Stitches' Thimble, and chirped all day long while she was sewing.

Dear, dear Little Miss Stitches

Little Miss Stitches had the kindest face and the bluest eyes, and the daintiest fingers. If you peeked in at her through the picture window of her house you would see her pinning up a frock on a dress form, or cutting out a pattern on a piece of muslin, or just running up a seam on her sewing machine.

Then, one night, when Little Miss Stitches had been sewing quite late and was very tired, she stepped out on the porch for a breath of fresh air. As she looked upward she saw the arms of the windmill turn round and round. This was very strange, because there was no wind.

"The windmill is spooked," she said to the Cricket-in-the-Thimble. Then, quite suddenly, she saw three WITCHES come riding out of the old windmill on their brooms. They sailed up into the night sky and across the face of the full moon.

"Dear me, I must be dreaming," said Little Miss Stitches as she went back to the house. She returned to her sewing and thought no more about it. After all, the witches had done her no harm.

That was all very well, but about two months later, on Christmas Eve, Little Miss Stitches was again sewing by candle-light. It was almost midnight, and her blue eyes were very tired. So she stepped out into the crisp, frosty air and said, "It is indeed a Holy Night."

Almost immediately she heard a strange noise. It sounded like sleighbells and galloping hooves. She looked up and was astonished to see Santa Claus in his sleigh, drawn by six reindeer.

"How strange!" thought Little Miss Stitches. "Santa never, never comes to Lobster Cove. I must be dreaming."

The sleighbells grew louder and louder. Miss Stitches was curious, so she hid in the shadows of her house and watched. In a few moments Santa and the reindeer stopped overhead, just above the place where Miss Stitches was hiding.

She heard Santa Claus say to the reindeer. "Hi, Prancer! Hi

Vixen! Maybe we will make it this time. They do not seem to be about. Perhaps they will let us through to the children. Hi, Ho, giddy-yap!" As Little Miss Stitches watched, the reindeer galloped toward the sleeping town and the waiting children.

"Oh, dear!" said Little Miss Stitches craning her head upward to watch. "What does it mean? Who are THEY who are trying to stop Santa?"

Suddenly, she knew, and was horrified. It was very frightening. Out of the old windmill flew the three witches riding on their brooms, their black cloaks streaming in the wind.

They flew right at the reindeer, shrieking and waving their brooms. "Begone!" cried the witches. "Away with you or we'll bewitch you forever. You can't come here! This is our town!"

Round and round the reindeer the witches flew, screaming and shouting, until the poor animals were frightened out of their wits. Miss Stitches heard Santa Claus say, "It's no use! They won't let us through to the children. Whoa! Turn back!"

The Reindeer were very angry

But just then Prancer and Vixen, the leading reindeer, became quite infuriated with the witches. Disobeying Santa they charged the witches with their horns. The witches tried to dodge, but they were not quick enough.

The two reindeer caught the witches' cloaks on their horns and ripped them to shreds. The witches, terribly angry, thrashed and beat the reindeer with their brooms, driving them off. The frightened reindeer were forced to gallop away. They had tried, but failed again to reach the children at Lobster Cove.

Sadly, Little Miss Stitches went back into the house.

"Now we know," she said to the Cricket. "It was the witches all the time. They were the ones who prevented Santa Claus from coming to the village. Oh dear, what can we do?"

Little Miss Stitches went back to her sewing, with two salty tears in the corners of her blue eyes.

As for the witches, they were terribly angry. Their cloaks were in shreds. Humiliated and bitter, they screamed for vengeance. But they could not fly about with their legs sticking out of their torn cloaks. They had to do something about it.

The biggest witch said, "Come on! We'll make HER sew us new cloaks," pointing down at the candle-lit cottage where Miss Stitches was working. Laughing like demons, the witches flew down, and knocked three times on Little Miss Stitches' door.

"Who's there?" asked Miss Stitches. "Open up!" said the witches. "We're customers."

Miss Stitches opened the door and the three witches flew in. "Oh, dear!" said Miss Stitches, looking at them with the experienced eyes of a dressmaker. "You ARE a mess. Your cloaks are all ripped. And what skinny arms and legs you have!"

"Never mind our arms and legs," said the biggest witch. "We want you to make us new cloaks."

"Never!" cried Miss Stitches, in alarm. "You are wicked and mean. I saw what you did tonight. Go away! I hope you catch pneumonia in your ripped cloaks. It will serve you right."

The medium-sized witch said, "We'll bewitch you if you refuse."

"I don't care," said Little Stitches. "Please go away." The witches laughed. Then the smallest witch seized the Thimble with the Cricket in it. "We'll eat your pet Cricket if you don't make us new cloaks," said the witch, making believe she was going to take a bite.

"Oh, no!" cried Miss Stitches. "How could you be so cruel?"

"We want the best," said the witches. "The finest silk."

Little Miss Stitches went over to her pattern file and selected a cloak pattern. Then she unrolled a bolt of silk. But first she did magic things with it which the witches did not see. "I'll fool the wicked witches," she said to herself. Then she measured nearly four yards for each of the witches.

"Lay aside your brooms!" said Little Miss Stitches. "Let me pin these up on you. Stand still."

The three witches laid aside their magic brooms, which was a very foolish thing for witches to do. But they had to have their black cloaks.

Miss Stitches wrapped the material tightly around each of the witches. Then she took sharp pins and pinned up the witches. Of course she stuck each of them with a pin, just for good measure.

"Ouch! Ouch! Ouch!" cried the witches.

"Stand still," said Miss Stitches, "or the seams will be crooked."

"You've covered our heads. We can't see!" moaned the witches.

"Be still!" said Miss Stitches, sewing as fast as she could.

"And the places for our arms? Where are they?" asked the witches, who were now all sewn up in the fabric.

"I'll cut out the armholes and necklines later," replied Little Miss Stitches, making her needle fly. "Be still!"

"We can't see!" screamed the witches.

"We can't move!" cried the witches.

Little Miss Stitches knotted the last thread and burst out laughing. "You've tricked us!" cried the witches. "Give us back our brooms!"

"Ha! Ha! Ha!" laughed Miss Stitches. Then she took the three brooms and thrust them into the fireplace. She lit a match to them and they burned fiercely. When the witches smelled the broom-smoke they cried out, "You have destroyed our magic brooms!"

Miss Stitches was happy

Little Miss Stitches laughed and laughed till the tears ran out of her eyes. The witches lay on the floor kicking and struggling.

When the brooms were all burned up Little Miss Stitches took some of the ashes and sprinkled them over the three witches, saying:

"Ashes to ashes, and dust to dust wicked witches turn to RUST."

And, magically, just like that, there were no more witches. Nothing remained but three little piles of brown rust on the floor.

The whole village soon heard what had happened. They all came and decorated Miss Stitches' house with holly and mistletoe, Christmas bells, tinsel, and colorful lights. And one dear old lady made her a plum pudding, with a sprig of holly in the center.

All the children in the village sat down and wrote letters to Santa Claus, telling him that the witches were destroyed. And, surprisingly enough, Santa came down the next night, a little late of course, but who minded that in the midst of so much happiness.

The choir sang "Silent Night, Holy Night," and the people of the village marched in procession to the Church and knelt down beside the shepherds to adore the New Born King.

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Wishing You a Gloriously Happy Christmas